A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 6 Al An'am

PodQuran - Vol 6



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 6 Al An’am

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 6 Al An'am of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Chapter 6 – Al An'am, Verses 1-32

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾

هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ ثُمَّ أَنتُمْ تَمْتَرُونَ ﴿٢﴾

وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٤﴾

فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٥﴾

أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّـٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ
وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَـٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَـٰهُم
بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٦﴾

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَـٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَـٰذَآ إِلَّا
سِحْرٌ مُّبِينٌ ﴿٧﴾

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ﴿٨﴾

وَلَوْ جَعَلْنَـٰهُ مَلَكًا لَّجَعَلْنَـٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ﴿٩﴾

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا
كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١١﴾

قُل لِّمَن مَّا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۚ
لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ لَا رَيْبَ فِيهِ ۚ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ
لَا يُؤْمِنُونَ ﴿١٢﴾

۞ وَلَهُۥ مَا سَكَنَ فِي ٱلَّيۡلِ وَٱلنَّهَارِۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿١٣﴾

قُلۡ أَغَيۡرَ ٱللَّهِ أَتَّخِذُ وَلِيّٗا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَهُوَ يُطۡعِمُ وَلَا يُطۡعَمُۗ قُلۡ إِنِّيٓ أُمِرۡتُ أَنۡ أَكُونَ أَوَّلَ مَنۡ أَسۡلَمَۖ وَلَا تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ ﴿١٤﴾

قُلۡ إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ ﴿١٥﴾

مَّن يُصۡرَفۡ عَنۡهُ يَوۡمَئِذٖ فَقَدۡ رَحِمَهُۥۚ وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡمُبِينُ ﴿١٦﴾

وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٖ فَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿١٧﴾

وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ ﴿١٨﴾

قُلۡ أَيُّ شَيۡءٍ أَكۡبَرُ شَهَٰدَةٗۖ قُلِ ٱللَّهُۖ شَهِيدُۢ بَيۡنِي وَبَيۡنَكُمۡۚ وَأُوحِيَ إِلَيَّ هَٰذَا ٱلۡقُرۡءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَۚ أَئِنَّكُمۡ لَتَشۡهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخۡرَىٰۚ قُل لَّآ أَشۡهَدُۚ قُلۡ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ وَإِنَّنِي بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ﴿١٩﴾

ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمُ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ
فَهُمۡ لَا يُؤۡمِنُونَ ﴿٢٠﴾

وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ كَذَّبَ بِـَٔايَٰتِهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾

وَيَوۡمَ نَحۡشُرُهُمۡ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشۡرَكُوٓاْ أَيۡنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ
﴿٢٢﴾

ثُمَّ لَمۡ تَكُن فِتۡنَتُهُمۡ إِلَّآ أَن قَالُواْ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشۡرِكِينَ ﴿٢٣﴾
ٱنظُرۡ كَيۡفَ كَذَبُواْ عَلَىٰٓ أَنفُسِهِمۡۚ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ﴿٢٤﴾
وَمِنۡهُم مَّن يَسۡتَمِعُ إِلَيۡكَۖ وَجَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ وَقۡرٗاۚ
وَإِن يَرَوۡاْ كُلَّ ءَايَةٖ لَّا يُؤۡمِنُواْ بِهَاۖ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ
هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ﴿٢٥﴾

وَهُمۡ يَنۡهَوۡنَ عَنۡهُ وَيَنۡـَٔوۡنَ عَنۡهُۖ وَإِن يُهۡلِكُونَ إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ﴿٢٦﴾

وَلَوۡ تَرَىٰٓ إِذۡ وُقِفُواْ عَلَى ٱلنَّارِ فَقَالُواْ يَٰلَيۡتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ
﴿٢٧﴾

بَلْ بَدَا لَهُم مَّا كَانُوا۟ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّوا۟ لَعَادُوا۟ لِمَا نُهُوا۟ عَنْهُ وَإِنَّهُمْ
لَكَٰذِبُونَ ﴿٢٨﴾

وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾

وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۚ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟
ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾

قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً قَالُوا۟ يَٰحَسْرَتَنَا عَلَىٰ
مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا
تَعْقِلُونَ ﴿٣٢﴾

"[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.

It is He who created you from clay and then decreed a term and a specified time [known] to Him; then [still] you are in doubt.

And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.

And no sign comes to them from the signs of their Lord except that they turn away therefrom.

For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.

Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.

And even if We had sent down to you, [Prophet Muhammad, peace and blessings be upon him], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."

And they say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been decided; then they would not be reprieved.

And if We had made him [the messenger] an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves [confusion and doubt].

And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule.

Say, "Travel through the land; then observe how was the end of the deniers."

Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.

And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing.

Say, "Is it other than Allah I should take as a protector, Creator of the heavens and earth, while it is He who feeds and is not fed?" Say, "Indeed, I have been commanded to be the first [among you] who submit [to Allah] and [was commanded], 'Do not ever be of the polytheists."

Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

He from whom it is averted that Day - He has granted him mercy. And that is the clear attainment.

And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent.

And He is the subjugator over His servants. And He is the Wise, the Aware.

Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'ān was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."

Those to whom We have given the Scripture recognize it [or him] as they recognize their [own] sons. Those who will lose themselves do not believe.

And who is more unjust than one who invents about Allah a lie or denies His signs? Indeed, the wrongdoers will not succeed.

And [mention], the Day We will gather them all together; then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?"

Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated."

See how they will lie about themselves. And lost from them will be what they used to invent.

And among them are those who listen to you [Prophet Muhammad, peace and blessings be upon him], but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples."

And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not.

If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."

But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.

And they say, "There is none but our worldly life, and we will not be resurrected."

If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment for what you used to deny."

Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it [i.e., the Hour]," while they bear their burdens [sins] on their backs. Unquestionably, evil is that which they bear.

And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?"

The word praise is in the form of a noun and not a verb. Chapter 6 Al An'am, verse 1:

"[All] praise is [due] to Allah…"

This signifies an everlasting state, implying that all praise is eternally due to Allah, the Exalted, without any beginning or end. Furthermore, the use of a noun eliminates the necessity for an agent to perform the action, which is required by a verb. This suggests that even if none of creation were to offer praise to Allah, the Exalted, all praise would still inherently belong to Him. In essence, the adoration and veneration from creation do not affect the infinite and divine nature of Allah, the Exalted. This concept is supported by a Hadith recorded in Sahih Muslim, number 6572. Chapter 29 Al Ankabut, verse 6:

"And whoever strives only strives for [the benefit of] himself. Indeed, Allāh is Free from need of the worlds."

This underscores the significance of refraining from pride while offering praise and worship to Allah, the Exalted. A Muslim should recognize that their adoration and obedience of Allah, the Exalted, serves to benefit themselves, as Allah, the Exalted, is not in need of such praise.

Furthermore, the main verse serves as a reminder to a Muslim that any commendable quality present within themselves or in the entirety of creation is bestowed by Allah, the Exalted. Consequently, all praise is directed solely towards Him. Acknowledging this reality also safeguards one from the grave sin of pride, as even a minuscule amount can lead to damnation. This warning is articulated in a Hadith recorded in Sahih Muslim, number 265.

Ultimately, pride is diminished when one recognizes that the inspiration, knowledge, strength, and opportunity to praise and obey Allah, the Exalted, are bestowed by Him.

All four reasons for praise are inherent in Allah, the Exalted, and any individual who embodies these qualities does so solely by His grace. Thus, He is the only one deserving of praise. The four reasons are: the one being praised is complete in perfection regarding attributes and characteristics, devoid of any flaws; the praised individual has conferred a benefit upon another, making the praise a form of gratitude; the individual offering praise seeks a favor from the one being praised; and lastly, the praised individual possesses attributes that inherently warrant admiration, such as strength and authority.

Individuals often perform acts of kindness with the expectation of receiving something in return, whether it be divine rewards, public admiration, reciprocation, or to avoid being perceived as stingy. Consequently, those who anticipate a return for their actions cannot be considered true benefactors and do not merit genuine praise, as their motivations are tainted by a desire for recompense. In contrast, Allah, the Exalted, bestows

innumerable and ongoing blessings upon creation not for such reasons, but rather out of His boundless compassion and mercy. Chapter 1 Al Fatihah, verse 1:

“In the Name of Allah—the Most Compassionate, Most Merciful.”

Allah, the Exalted, derives no advantage from bestowing blessings upon creation, making Him the sole entity deserving of praise.

Chapter 6 Al An’am, verse 1:

“[All] praise is [due] to Allah…”

Furthermore, this verse highlights the initial step towards embracing genuine faith in Allah, the Exalted, is to express gratitude to Him for the innumerable and ongoing blessings He bestows upon individuals. Chapter 14 Ibrahim, verse 34:

"…And if you should count the favor [i.e., blessings] of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful."

The Holy Quran frequently equates faith in Allah, the Exalted, with the expression of gratitude towards Him. This implies that genuine belief in Allah, the Exalted, cannot be achieved without actively demonstrating thankfulness to Him. Chapter 2 Al Baqarah, verse 152:

"So remember Me; I will remember you. And be grateful to Me and do not deny Me."

Genuine gratitude is characterized by a consistent intention to seek the pleasure of Allah, the Exalted, in all verbal and physical actions. One does not therefore seek or expect acknowledgment from others. True gratitude in speech entails either expressing positive words or choosing silence. Gratitude in actions requires one to utilize every blessing bestowed upon them in a manner that is pleasing to Allah, the Exalted, in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These are essential conditions for receiving further blessings from Allah, the Exalted, which extend beyond the basic obligatory duties of Islam. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]…”

Chapter 6 Al An’am, verse 1:

“[All] praise is [due] to Allah, who created the heavens and the earth and made the darknesses and the light…”

As Allah, the Exalted, alone created the universe, He alone knows how one can journey down the single straight path that leads to peace of mind in both worlds and He alone knows how one can avoid the different paths of darknesses that lead to stress, trouble and difficulties in both worlds. The single straight path involves correctly using the blessings He has granted one as outlined in Islamic teachings. This will ensure that individuals attain a balanced state of mind and body, effectively managing all facets of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Whereas, the one who misuses the blessings they have been granted will inevitably journey down the multiple paths of darkness in this world, as each dark path is unique to how one misuses the blessings they have been granted. For example, the one who misuses the wealth they have been granted will journey down a different path of darkness than the one who misuses the authority they have been granted. As a result, they will find themselves in a chaotic mental and physical state, causing them to misplace everything and everyone in their lives, and they will be poorly equipped to face their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of any material comforts they might

have. This reality is obvious when one observes those who correctly use the blessings they have been granted as outlined in Islamic teachings and those who do not. Yet, many fail to perceive and understand this truth and as a result obey other than Allah, the Exalted, such as social media, fashion, culture and society which is the source of misusing the blessings they have been granted. Chapter 6 Al An'am, verse 1:

"…Then those who disbelieve equate [others] with their Lord."

Even though this verse refers to disbelievers, none the less, a muslim will share their experience of misery in this world if they choose to follow in their footsteps by misusing the blessings they have been granted. In addition, this verse could also be referring to those who are ungrateful to Allah, the Exalted. Ingratitude encourages one to obey other than Allah, the Exalted, such as social media, fashion and culture, thereby causing them to misuse the blessings they have been granted.

The fact that Allah, the Exalted, created and sustains mankind gives Him the sole right to decide how they should live and use the blessings He has granted them. Chapter 6 Al An'am, verse 2:

"It is He who created you from clay and then decreed a term, a specified time [known] to Him…"

This verse gives a subtle warning to people that as all of creation will experience death, the respite granted to them in this world is limited and unknown to them. Therefore, one must not behave as if they will not die and face their final accountability on the Day of Judgement. Instead, they must make use of the respite granted to them in this world by passing the test of life in this world. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

One must therefore avoid procrastinating as false hopes for a long life in this world is a major source of misguidance as it encourages one to persist on misusing the blessings they have been granted while convincing themself they have time to mend their ways, until death suddenly takes them unprepared.

Chapter 6 Al An'am, verse 2:

"It is He who created you from clay and then decreed a term, a specified time [known] to Him…"

In addition, the fact that Allah, the Exalted, created people and has full control over their existence is a clear indication that He can resurrect them after their death. The One who created and controls, can restore if He chooses to. It is highly strange that even though people accept the first creation, yet they doubt the second creation. Chapter 6 Al Ma'idah, verse 2:

"…then [still] you are in doubt."

Denying the possibility of human resurrection on the Day of Judgement is a strange claim, particularly when considering the many examples of resurrection that occur throughout time. For example, Allah, the Exalted, brings barren land to life with rain and enables a lifeless seed to sprout, thus nurturing creation. In the same way, Allah, the Exalted, possesses the ability to resurrect humans, much like a dead seed that springs to life after being buried in the ground. The cyclical nature of the seasons vividly illustrates resurrection; during winter, trees lose their leaves and seem lifeless, yet in other seasons, they regain their leaves and vitality. Furthermore, the sleep-wake cycle of all living beings serves as another example of resurrection, as sleep mimics death by temporarily disconnecting the senses. Allah, the Exalted, returns the soul to those who are meant to awaken, thereby reviving the sleeping person once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed

death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Furthermore, the Day of Judgement is an inevitable event. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains an ideal distance from the Sun; any deviation would render it uninhabitable. Likewise, the water cycle, which entails the evaporation of water from oceans into the atmosphere and its subsequent condensation to produce rain, is meticulously balanced to sustain life on Earth. The soil is designed to allow delicate seedling shoots to penetrate while also being robust enough to support heavy structures. These examples not only suggest the existence of a Creator but also highlight the principle of balance. However, a significant imbalance exists in the actions of humanity. It is common to witness oppressive individuals evading consequences, while many others endure oppression without receiving adequate recompense for their endurance. Numerous Muslims who faithfully adhere to Allah, the Exalted, often encounter hardships in this life, receiving only minimal rewards, whereas those who defy Allah, the Exalted, indulge in worldly luxuries. Just as Allah, the Exalted, has established balance in His creations, the system of reward and punishment for actions should also reflect this balance. Since this is evidently not the case in this current world, it must be realized at a later time, specifically on the Day of Judgement.

Allah, the Exalted, has the capacity to fully reward and punish individuals in this world. However, one of the reasons for not administering complete punishment here is to provide individuals with numerous opportunities to genuinely repent and amend their actions. Allah, the Exalted, does not grant Muslims their full rewards in this life, as this world is not a representation of Paradise. Furthermore, faith in the unseen, particularly the complete rewards

awaiting Muslims in the afterlife, is a crucial element of belief. Indeed, the belief in the unseen is what distinguishes faith; if one could only believe in what is tangible through the five senses, such as receiving full rewards in this life, it would lack the same significance. The fear of total punishment combined with the hope of receiving full rewards in the hereafter serves to motivate individuals to refrain from sinful behavior and engage in virtuous actions.

For the Day of Recompense to begin, the material world must come to an end. This is due to the fact that punishment and reward can only be administered once all actions have ceased. Consequently, the Day of Recompense cannot occur until human actions have been completed, signifying that the material world will ultimately conclude.

Contemplating this discourse will reinforce one's belief in the Day of Judgement, thus motivating individuals to utilize the blessings they have been granted appropriately, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will enable them to attain peace of mind and success in both this life and the hereafter. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

As Allah, the Exalted, is the single Lord and God, He alone controls the universe and He alone will judge over His creation on the Day of Judgement. Chapter 6 Al An’am, verse 3:

“And He is Allah, [the only deity] in the heavens and the earth…”

Islam instructs humanity that the sole entity deserving of obedience in all circumstances is their Creator and Sustainer, Allah, the Exalted. In truth, the object of one's obedience and the framework upon which one bases their life constitutes their form of worship, regardless of any professed disbelief in a deity. Humans are inherently designed to adhere to and obey something, be it other individuals, social media, trends, cultural norms, or even their personal inclinations. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

A person's worship is determined by whom or what they choose to obey and follow. Consequently, Muslims are required to complement their verbal affirmation of faith with actions that demonstrate sincere obedience to Allah, the Exalted, in all circumstances. This entails utilizing the blessings bestowed upon them in a manner that is pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who conduct

themselves in this way will receive peace of mind and success in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who deny the Oneness of Allah, the Exalted, and choose to worship other entities will forfeit the mercy essential for achieving tranquillity and success in both this life and the hereafter. This holds true even if they possess all worldly riches and indulge in fleeting pleasures, for ultimately, no one can evade the dominion and sovereignty of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind

while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 Alee Imran, verse 2:

"*Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

Upon examining the formation of the Heavens and the Earth, along with the myriad of precisely calibrated systems, it is evident that there exists a singular Creator who not only fashioned but also maintains the universe. The optimal distance between the Sun and the Earth serves as a compelling illustration; any minor deviation in this distance would render the Earth uninhabitable. Furthermore, the Earth has been designed to foster a balanced and pristine atmosphere, enabling life to flourish. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from them. Extended days could lead to fatigue due to prolonged hours, while

lengthened nights might restrict the time available for earning a living and acquiring knowledge. Conversely, shorter nights would hinder adequate rest, compromising optimal health. Additionally, alterations in the duration of day and night would adversely affect agriculture, impacting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems within the universe serves as a clear testament to the Oneness of Allah, the Exalted, as the existence of multiple deities would result in conflicting desires, ultimately causing chaos in the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

The observation of the impeccably balanced water cycle serves as a clear indication of a Creator. Water evaporates from the ocean, ascends, and subsequently condenses, resulting in acidic precipitation that falls upon the mountains. These mountains effectively neutralize the acidic rain, making it suitable for human and animal consumption. Any alteration to this flawlessly balanced system could result in catastrophic consequences for both humans

and wildlife on the planet. The salinity of the ocean prevents the decomposition of marine organisms from polluting the waters. Should the ocean become contaminated, marine life would cease to exist, and the resulting impurities would adversely affect terrestrial life as well. The composition of oceanic water is such that it supports thriving marine ecosystems while simultaneously allowing large vessels to navigate its surface. A slight variation in the water's composition could disrupt this balance, enabling either marine life to flourish or ships to traverse the waters, but not both simultaneously. Even today, maritime transport remains the predominant method for global goods transportation. Thus, this perfect equilibrium is vital for sustaining life on Earth.

Evolution represents a type of mutation, inherently flawed in nature. However, upon examining the myriad of species, one can observe that they have been intricately crafted to achieve a harmonious balance, enabling them to flourish within their respective environments. A prime example is the camel, which has been created to endure extreme heat and can survive for extended durations without water, making it ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat has been engineered to ensure that any impurities within its body are completely separated from the milk it produces, as any contamination would render the milk unsuitable for consumption. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species is assigned a distinct life span that ensures no single species can dominate others. For instance, flies have a brief life span of 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population could become excessive, potentially overpowering all other species in the ecosystem. In contrast, other organisms with significantly longer life spans tend to produce only a limited number of offspring, which helps regulate their population. This phenomenon appears to be intentional, and the theory of evolution alone cannot account for it. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

Winds play a crucial role in wind pollination, facilitating the reproduction of crops, plants, and trees. Historically, winds were vital for maritime navigation, which remains a primary method for global goods transportation. Additionally, winds are necessary for the movement of rainclouds to designated areas, ensuring the availability of water essential for life. The Earth's wind system is characterized by a delicate balance; an absence of winds can result in disorder, while excessive winds can also disrupt this

equilibrium. Likewise, rainfall must be balanced, as insufficient rain can cause droughts and famine, whereas excessive rain can lead to severe flooding. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This impeccably balanced system cannot be attributed to chance and unmistakably reveals the influence of a Creator. Anyone who contemplates these flawlessly balanced systems cannot rationally refute the existence of a singular Creator who possesses authority over all matters.

Chapter 3 Alee Imran, verse 2:

"*Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

In truth, an entity that can undergo death and relies on another for sustenance cannot be considered divine. This fact excludes all beings in the Heavens and the Earth from divinity, with the exception of Allah, the Exalted. Furthermore, since Allah, the Exalted, is the sole Creator of life and death and the Sustainer of all creation, He is the only one deserving of obedience. While an individual who provides for certain needs of another, such as

housing, merits gratitude, it is only just that people express their thankfulness to Allah, the Exalted, who has bestowed every blessing upon them in this universe. As discussed earlier, true gratitude, stemming from sincere intention, involves actions aimed solely at pleasing Allah, the Exalted; those who act for other motives will not receive rewards from Him, as cautioned in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of a pure intention is the absence of expectation for recognition or reward from others. Verbal gratitude entails either speaking positively or choosing silence, while gratitude through actions means utilizing the blessings one has been granted in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately fosters peace of mind in both this world and the hereafter. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual possesses an item, it is deemed appropriate and acceptable for them to utilize it as they wish. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the universe, including humanity, He alone determines what should transpire within the universe and what should not. Consequently, it is just for individuals to comply with Allah, the Exalted, as He is the sole proprietor of the entire universe, including themselves.

In a similar manner, when an individual lends their possessions to another, it is only just that the borrower utilizes the item in accordance with the owner's intentions. Allah, the Exalted, has bestowed every blessing that a person possesses as a temporary loan rather than as a gift. Much like earthly loans, this divine loan requires repayment. The sole means of repaying this loan is by employing these blessings in ways that are pleasing to Allah, the Exalted. Conversely, the blessings of Paradise are given as gifts, allowing individuals the freedom to enjoy them as they wish. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

Consequently, one should not mistake the temporal blessings that are merely a loan for the eternal gifts of Paradise.

Chapter 6 Al An’am, verses 2-3:

“It is He who created you from clay and then decreed a term and a specified time [known] to Him; then [still] you are in doubt. And He is Allah, [the only deity] in the heavens and the earth…”

As the Day of Judgement involves people being held accountable for their intentions, speech and actions, Allah, the Exalted, makes it clear that as He knows all hidden and apparent things, holding people accountable is easy for Him. Chapter 6 Al An’am, verse 3:

“…He knows your secret and what you make public, and He knows that which you earn.”

Despite the clear proofs of Islam which indicate the Oneness of Allah, the Exalted, and the reality of Judgement Day, some of which have been discussed earlier, many people still persist on ignoring these proofs and persist on misusing the blessings they have been granted. Chapter 6 Al An’am, verse 4:

“And no sign comes to them from the signs of their Lord except that they turn away therefrom.”

One major reason why people behave in this way is because the teachings of Islam contradict their worldly desires. As they wish to use the blessings they have been granted according to their desires, they ignore the clear proofs of Islam. The one who persists on this attitude will only achieve an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare adequately for their accountability on the Day of Judgement. This will lead them to difficulties, stress and trouble in both worlds, even if they enjoy some worldly luxuries. Consequently, individuals are required to embrace and implement Islamic principles for their own benefit, even when these principles conflict with their personal desires. They should conduct themselves like a prudent patient who follows their doctor's medical advice, understanding that it is in their best interest, despite the unpleasant nature of prescribed treatments and dietary restrictions. Just as this wise patient attains improved mental and physical health, so too will the individual who adheres to Islamic teachings. This is because Allah, the Exalted, is the only One possessing the comprehensive knowledge necessary to help a person achieve a harmonious mental and physical state and to appropriately prioritize everything and everyone in their life. The collective understanding of human mental and physical conditions within society, despite extensive research, will always fall short of achieving this goal, as it cannot address every challenge an individual may encounter, nor can it prevent all forms of mental and physical stress, nor can it ensure the proper placement of all aspects of life due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes the outcomes of those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. Although patients often lack an understanding of the scientific rationale behind their prescribed medications and thus place blind trust in their doctors, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so they may recognize its beneficial impact on their lives. He does not

require blind faith in Islamic teachings; rather, He desires that individuals acknowledge their veracity through clear evidence. However, this necessitates that one approaches the teachings of Islam with an open and unbiased mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He alone determines who is granted it and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow tranquillity only upon those who utilize the blessings He has provided in a proper manner as outlined in Islamic teachings.

Chapter 6 Al An’am, verse 4:

“And no sign comes to them from the signs of their Lord except that they turn away therefrom.”

Another major reason why people turn away from the clear proofs of Islam and persist on misusing the blessings they have been granted, even though it only leads them to misery in both worlds, is due to blind imitation of others. When one observes the majority of society ignoring Islamic teachings, they believe that the behaviour of the majority must be correct and as a result, they follow them without thought or reflection. In truth, the majority opinion is not always correct. History has clearly shown how the majority opinion or belief about something was proven false with new evidence and knowledge, such as the false belief the Earth was flat. It is essential to refrain from acting like cattle by unthinkingly conforming to the majority opinion, as this often results in misguided choices in both secular and spiritual affairs. Instead, individuals should employ the reasoning and intellect bestowed upon them to evaluate each circumstance based on knowledge and evidence, allowing them to make informed decisions, even if these decisions diverge from the prevailing opinions of the majority. In fact, Islam highly criticizes blindly imitating others for this reason and therefore encourages muslims to learn and act on Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Allah, the Exalted, then warns people not to ignore the truth, their purpose of life in this world and their accountability on the Day of Judgement, as the respite He grants them is temporary and they will eventually face the consequences of their actions in both worlds. Chapter 6 Al An'am, verse 5:

"For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule."

An individual who misuses the blessings bestowed upon them should not be deceived into thinking that the absence of immediate punishment or their failure to recognise punishment implies that they will escape consequences altogether. Their mindset will hinder their ability to attain a harmonious mental and physical state and it will cause them to misplace everything and everyone within their life. Consequently, aspects such as family, friendships, career, and wealth will transform into sources of stress. Should they continue to defy Allah, the Exalted, they will unjustly attribute their distress to those around them, such as their spouse. By severing ties with these positive influences, they risk exacerbating their mental health issues, potentially spiralling into depression, substance abuse, and even suicidal thoughts. This pattern is evident when observing individuals who persist in misusing the blessings they have been granted, including the affluent and renowned, despite their apparent enjoyment of material comforts. But the punishment awaiting this person in the hereafter is far worse and longer lasting.

Allah, the Exalted, then encourages people to reflect on the life choices of the people in history and by extension, those around them, and the

consequences these people faced, so that they avoid following in their footsteps. Chapter 6 Al An’am, verse 6:

“Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.”

In general, this verse encourages individuals to avoid a self-centred perspective, where they concentrate exclusively on their own lives and challenges. Those who embrace such a viewpoint forfeit the opportunity to learn from both historical events and their own experiences, as well as from the situations of those around them. Acquiring knowledge from these elements is one of the most effective methods to improve one's conduct and avert the recurrence of previous errors, ultimately fostering inner peace. For example, observing affluent and renowned individuals squander the blessings they have been granted, only to be plagued by stress, mental health struggles, addiction, and even suicidal ideation—despite transient moments of happiness and opulence—serves as a significant lesson. It instructs onlookers to refrain from misusing the blessings they have been granted, reinforcing the notion that genuine peace of mind is not derived from material wealth or the fulfilment of every worldly desire. Likewise, witnessing someone in poor health should cultivate appreciation for one's own well-being and promote its proper utilization before it is taken away. Therefore, Islam consistently encourages Muslims to remain aware and observant, rather than becoming so absorbed in their personal lives that they neglect the broader world around them. Chapter 6 Al An’am, verse 6:

“Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.”

But despite the overwhelming evidence within Islamic teachings, in the universe and within history, those who have already made their minds up to ignore clear evidence, as they only aim to fulfill their worldly desires, will not accept nor act on the truth. Chapter 6 Al An’am, verse 7:

“And even if We had sent down to you, a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."”

This indicates that a person who does not approach knowledge and evidence, whether worldly or religious, with an open and unbiased mind, will not benefit from it and instead persist on the wrong path. One must avoid this attitude as right guidance through every situation cannot be achieved by the one who closes their mind from evidence and knowledge and instead follows their desires. This was the attitude of the leaders of the non-muslims of Mecca whose fear of losing their leadership and social influence encouraged them to strive hard against Islam in order to prevent others from accepting it. As a result, they came up with baseless and foolish statements. Chapter 6 Al An’am, verse 8:

“And they say, "Why was there not sent down to him an angel?"…”

Faith fundamentally relies on belief in the unseen; without this belief, its significance diminishes. If entities like Angels were made visible in this world, it would undermine the essence of faith. Nevertheless, the existence of these unseen aspects is substantiated by numerous signs and evidence found in both the Heavens and the Earth. For instance, the existence of a painting implies the presence of a painter, just as the intricacies of creation point to a Creator, particularly when the creation exhibits perfection. Furthermore, there are numerous tangible realities that individuals may not fully comprehend yet utilize without hesitation. A prime example is the widespread use of medicine, where many individuals consume it without grasping its mechanisms within the human body. Although the ethical framework provided to humanity through Islam is firmly rooted in evidence and rational thought, certain elements of Islam are inherently based on the unseen, which enhances the value of faith. Consequently, the faith of an individual who witnesses these unseen entities, such as Angels, will not be acknowledged by Allah, the Exalted, since believing in the unseen loses its significance once it is observed. Chapter 6 Al An’am, verse 8:

“And they say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been decided; then they would not be reprieved.”

The true test of individuals lies in their ability to accept reality, even when it cannot be directly perceived through their five senses, and to sincerely obey Allah, the Exalted, despite having the capacity to disobey Him. In sending the Holy Prophets, peace be upon them, and revealing divine scriptures, Allah, the Exalted, has ensured that there is room for testing people's judgment and obedience. He has never revealed reality to such an extent that individuals would be compelled to accept it without question. If this were the case, the concepts of success and failure would lose their significance. Thus, individuals should not expect Allah, the Exalted, and His Angels to manifest before them, as such an event would signify the conclusion of all things, leaving no opportunity for personal decision-making. The value of belief and sincere obedience to Allah, the Exalted, exists only as long as reality is presented in a manner that allows for its rejection. If the truth were fully revealed and individuals could witness the unseen aspects of the universe and the hereafter, their faith and obedience would hold little significance. Were these elements to be physically observable, even the most obstinate disbelievers and the gravest sinners would not reject or disobey. The acceptance of faith and obedience retains its value only while a veil obscures reality. The moment reality is completely unveiled will signify the end of the time allotted for individuals to make decisions and the conclusion of their testing period, which is the Day of Judgement.

Furthermore, the role of a Holy Prophet, peace be upon them, is specifically designed for humanity, making it illogical to send beings such as Angels in this capacity. The primary purpose of a Holy Prophet, peace be upon them, is to provide individuals with a tangible example of how to conduct themselves in all facets of life. Unlike humans, Angels do not undergo experiences such as fatigue, which would hinder people's ability to connect with an Angelic Prophet, peace be upon him, thereby potentially offering them a justification before Allah, the Exalted, on the Day of Judgement. Therefore, even if Allah, the Exalted, sent an Angel as a Holy Prophet, peace

be upon them, He would have to give him the form of a human so that people could practically follow him. Chapter 6 Al An'am, verse 9:

"And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them [in confusion] with that in which they cover themselves."

Thus, why were non-Muslims surprised that a human being was chosen to alert others? Likewise, is it unusual to appoint a Holy Prophet, peace be upon them, to lead humanity? If individuals are lost in misguidance and unaware of the truth, what is truly remarkable: that their Creator and Lord would take steps to guide them, or that they would be allowed to remain in error? Furthermore, if divine guidance is offered to humanity, does it not stand to reason that those who embrace and adhere to it, rather than those who dismiss it, should be esteemed by Allah, the Exalted? The reaction of those who express disbelief at this is, in fact, quite remarkable.

Allah, the Exalted, then warns those who persist on closing their minds to the truth and instead only aim to fulfil their worldly desires. Chapter 6 Al An'am, verse 10:

"And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule."

Those who behave on misusing the blessings they have been granted will be encompassed by the consequences of their actions in both worlds. As a result, they will face a disruption in their mental and physical health and they will misplace everything and everyone within their life, which will ultimately impede their readiness for accountability on the Day of Judgement. This disruption will lead to stress, difficulties, and struggles in both worlds, regardless of any material wealth they may enjoy. Allah, the Exalted, encourages people to avoid this outcome by learning lessons from those who possessed the same attitude as them and faced the consequences of their choices. Chapter 6 Al An'am, verse 11:

"Say, "Travel through the land; then observe how was the end of the deniers.""

As discussed earlier, this warns muslims against adopting a self-absorbed attitude whereby they do not learn lessons from the consequences of the actions of other people, whether in history or those living in their time. One only needs to observe the rich and famous and how they misuse the blessings they have been granted and how as a result they lead miserable lives, despite the worldly luxuries they enjoy. One must therefore seek right guidance from adopting an observant attitude whereby they learn from the mistakes of other people and their own mistakes so that they make the right choices in life.

But whether one learns from the events of history and from the people around them in order to correct their behaviour so that they achieve peace of mind or not, as Allah, the Exalted, alone created and owns the universe, He will hold everyone accountable for their choices in both worlds. Chapter 6 Al An'am, verse 12:

"Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah ."…"

In the end, since all of creation is owned and governed solely by Allah, the Exalted, individuals must follow His commandments. Just as one may face consequences for not adhering to the laws of a nation, they will encounter difficulties in both this world and the next if they ignore the regulations set by the Sovereign of the universe. While a person might choose to leave a country due to dissatisfaction with its laws, they cannot escape to a place where the authority of Allah, the Exalted, does not exist. Although individuals can influence societal norms, they cannot change the divine laws of Allah, the Exalted. Moreover, similar to a homeowner who sets the rules for their property regardless of outside opinions, the universe is under the control of Allah, the Exalted, who alone establishes its laws, independent of human consent. Therefore, following these divine rules is crucial for one's own well-being. Those who understand this reality will comply with the commandments of Allah, the Exalted, and strive to use the blessings He has granted them in ways that please Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can either seek to understand the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing their benefits for themselves and society, which lead to peace in both worlds, or they can give in to their desires and disregard the principles of Islam. However, those

who ignore Islamic guidelines should prepare for the consequences of their choices in both realms, as no amount of objections, protests, or complaints will protect them from the outcomes. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

As Allah, the Exalted, alone rules the universe, He has chosen to establish a kingdom based on mercy and leniency. Chapter 6 Al An’am, verse 12:

“…He has decreed upon Himself mercy…”

This is quite evident when one observes the countless and continuous blessings He showers upon the creation, especially humans, despite their persistent disobedience to Him. But one must avoid adopting wishful thinking in respect to the mercy of Allah, the Exalted, as this will only encourage them to continue disobeying Him. Wishful thinking is the act of continuing to disobey Allah, the Exalted, while expecting His mercy and forgiveness in this life and the afterlife. This attitude has no value in Islam. On the other hand, true hope involves making an effort to obey Allah, the Exalted, which means using the blessings He has granted in line with Islamic teachings followed by

a sincere expectation of the mercy and forgiveness of Allah, the Exalted, in both worlds. This difference is explained in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is crucial to understand this distinction and to foster genuine hope in the mercy and forgiveness of Allah, the Exalted, avoiding wishful thinking, as the latter will not be of any benefit in this life or the next. Chapter 6 Al An'am, verse 12:

"…He will surely assemble you for the Day of Resurrection, about which there is no doubt…"

One must ensure they adopt real hope in the mercy of Allah, the Exalted, so that they correctly and practically prepare for their accountability on the Day of Judgement. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. But those who fail to do so will find trouble, difficulties and stress on the Day of Judgement. In fact, the muslim who fails to support their verbal declaration of faith in the Day of Judgement with actions may well find they reach Judgement Day without their faith. Chapter 6 Al An'am, verse 12:

"…Those who will lose themselves [that Day] do not believe."

It is crucial to understand that faith is akin to a plant that needs nourishment from acts of obedience to flourish and survive. Similar to a plant that fails to

get enough sunlight and ultimately dies, a person's faith can perish if it is not supported by obedient actions. This signifies the greatest loss.

Chapter 6 Al An’am, verse 12:

“…He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.”

As discussed earlier, the assertion that human resurrection on the Day of Judgement is implausible is a strange viewpoint, especially when one reflects on the numerous instances of resurrection throughout history. For instance, Allah, the Exalted, revitalizes barren land through rain and allows a lifeless seed to germinate, thereby fostering creation. Similarly, Allah, the Exalted, has the power to resurrect humans, akin to a dead seed that comes to life after being buried in the earth. The cyclical nature of the seasons serves as a vivid representation of resurrection; during winter, trees shed their leaves and appear lifeless, yet in other seasons, they regain their foliage and vitality. Additionally, the sleep-wake cycle of all living beings exemplifies resurrection, as sleep resembles death by temporarily severing the senses. Allah, the Exalted, restores the soul to those destined to awaken, thus reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed

death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Moreover, the Day of Judgment is an unavoidable occurrence. A careful examination of the universe reveals numerous examples of equilibrium. For example, the Earth is positioned at an optimal distance from the Sun; any alteration would make it uninhabitable. Similarly, the water cycle, which involves the evaporation of water from oceans into the atmosphere and its subsequent condensation to form rain, is precisely calibrated to support life on Earth. The soil is structured to permit fragile seedling shoots to emerge while also being sufficiently strong to bear heavy structures. These instances not only imply the presence of a Creator but also underscore the concept of balance. However, a profound imbalance is evident in human actions. It is frequently observed that oppressive individuals escape repercussions, while many others suffer oppression without receiving just compensation for their endurance. Numerous Muslims who diligently obey Allah, the Exalted, often face difficulties in this life, receiving only partial rewards, whereas those who defy Allah, the Exalted, enjoy worldly pleasures. It is reasonable to conclude that the singular Creator, Allah, the Exalted, who has established balance in all other systems within this universe, will ultimately also rectify the actions of humanity, which represent the most significant imbalance in this world. For this rectification of actions to take place, human actions must first cease. This will occur on the Day of Judgment when the deeds of individuals will be evaluated and balanced for eternity.

Reflecting on this discussion will strengthen an individual's faith in the Day of Judgment, thereby encouraging them to make proper use of their granted blessings, in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will lead to

peace and success in both this life and the afterlife. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

As Allah, the Exalted, created, owns and controls all things, facing one’s accountability in both worlds is therefore inescapable. Chapter 6 Al An’am, verse 13:

“And to Him belongs that which reposes by night and by day…”

Therefore, one must practically prepare for it, by correctly using the blessings they have been granted as outlined in Islamic teachings, instead of ignoring it, as this will not prevent it from occurring. And as Allah, the Exalted, knows the intentions, speech and actions of all people, no errors will be made, nor will any excuses be accepted from them for failing to behave in the right way. Chapter 6 Al An’am, verse 13:

“…and He is the Hearing, the Knowing.”

And chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

In addition, as Allah, the Exalted, created and controls the universe and knows all things, He alone should be obeyed and never disobeyed, as He alone can protect one from harmful things in both worlds and guide them to obtaining good things in both worlds. Chapter 6 Al An’am, verse 14:

“Say, "Is it other than Allah I should take as a protector, Creator of the heavens and the earth, while it is He who feeds and is not fed?"…””

This verse makes it clear that Allah, the Exalted, gains no benefit from the obedience of people and therefore has no ulterior motives in aiding them in both worlds. In fact, everything He advises and warns against only aims to benefit people. Therefore, one must obey Him for their own sake even if their desires are contradicted by Islamic teachings. In truth, managing one's desires is a minor sacrifice for attaining tranquility of both mind and body, similar to how an individual regulates their diet to maintain optimal physical health. Conversely, life transforms into a dark prison for those who cannot attain mental peace, regardless of their ability to satisfy all their desires. This

is particularly evident when one observes the lives of the wealthy and famous.

The one who obeys Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings will obtain a balanced mental and physical state and they will correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. One must therefore follow in the footsteps of the Holy Prophet Muhammad, peace and blessings be upon him, by practically submitting to the obedience of Allah, the Exalted, for their own sake. Chapter 6 Al An’am, verse 14:

“…Say, "Indeed, I have been commanded to be the first [among you] who submit and [was commanded], 'Do not ever be of the polytheists.'"

Whereas, the one who disobeys Him by misusing the blessings they have been granted will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare adequately for their accountability on the Day of Judgement, even if they enjoy some worldly luxuries. Chapter 6 Al An’am, verse 15:

“Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.""

It is important to note that the fact that the Holy Prophet Muhammad, peace and blessings be upon him, has been commanded to declare that he fears he will be punished if he disobeys Allah, the Exalted, eliminates the false belief that certain people are guaranteed salvation as they are the favorites of Allah, the Exalted. Every person will be judged based on their intentions, speech and actions and no one will be granted special favors on the Day of Judgement as this would directly challenge the fairness and justice of Allah, the Exalted. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

As Allah, the Exalted, alone will punish people on Judgement Day or grant them mercy, one must therefore strive to earn His mercy by sincerely obeying Him in this world. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. Just like one cannot obtain worldly success, such as becoming a doctor, without genuine struggle and effort, neither can one obtain the mercy of Allah, the Exalted, in both worlds without struggling for it. Therefore, if one fails to practically obey Him, then they should not expect to receive His mercy in this world or in the next. Chapter 6 Al An’am, verse 16:

“He from whom it is averted [the punishment] that Day – He has granted him mercy. And that is the clear attainment.”

Just like Allah, the Exalted, alone will punish and grant mercy to people on Judgement Day, He alone controls the affairs of people in this world also. Chapter 6 Al An’am, verse 17:

“And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent.”

The one who understands this reality will never obey anyone in the disobedience of Allah, the Exalted, nor will they fear the creation, such as supernatural creatures, as they know if Allah, the Exalted, chooses to grant them something, no one can withhold it from them and if He chooses to withhold it from them, then no one can grant it to them. Chapter 6 Al An’am, verse 18:

“And He is the subjugator over His servants. And He is the Wise, the Acquainted.”

In addition, as both times of ease and difficulty are directly controlled by Allah, the Exalted, one can only successfully journey through both states through Hi obedience. This involves showing gratitude in times of ease and patience in times of difficulty. Expressing gratitude through intention means

acting solely to please Allah, the Exalted. Gratitude in speech entails either speaking positively or choosing silence. Furthermore, gratitude in actions requires utilizing the blessings bestowed upon an individual in a manner that is pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Such gratitude guarantees the receipt of additional blessings, mercy, and peace in both this life and the hereafter. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Furthermore, patience entails refraining from expressing dissatisfaction through words or actions and steadfastly adhering to the commands of Allah, the Exalted, with the conviction that He selects what is most beneficial for them, even when this may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

And chapter 6 Al An'am, verse 18:

"…And He is the Wise, the Acquainted."

Consequently, an individual who consistently behaves appropriately in all circumstances will receive the unwavering support and mercy of Allah, the Exalted, resulting in tranquillity in both this life and the hereafter. This guidance is referenced in a Hadith recorded in Sahih Muslim, number 7500.

Chapter 6 Al An’am, verse 17:

“And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent.”

Understanding this reality will also protect a muslim from relying on people as the only One who controls the affairs of people is Allah, the Exalted. Even though seeking help from others is acceptable in Islam, none the less, they must accept that the final outcome and decision of every situation lies with Allah, the Exalted, alone.

In addition, understanding this truth will also protect muslims from con-artists who appear as holy people who can grant people their wishes and protect them from supernatural harm for a fee. No one has the power to grant desires or protect one from harm except Allah, the Exalted. Therefore, one should avoid mixing with such misguided people as they only encourage people to

compromise on their beliefs and in some cases, a person can be encouraged to perform actions and adopt beliefs about Allah, the Exalted, and the universe which can cause them to lose their faith, such as taking part in black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

Chapter 6 Al An’am, verse 18:

“…And He is the Wise, the Acquainted.”

As Allah, the Exalted, is All Wise and Aware of all things, He provided mankind with the perfect code of conduct so that they achieve peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life while preparing adequately for their accountability on the Day of Judgement. Chapter 6 Al An’am, verse 19:

“Say, "What thing is greater in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches…”"

It is important to note that warnings and good tidings only benefit those who act on them. Therefore, one will only benefit from the warnings and glad tidings of the Holy Quran if they fulfil the different aspects of the Holy Quran. One must recite the Holy Quran accurately and consistently. They are required to comprehend its meaning and genuinely implement its teachings into their life. Merely reciting it in an unfamiliar language is insufficient, as the Holy Quran serves not merely as a text for recitation but as a source of guidance. True guidance can only be derived from it when one actively applies its principles, similar to how a map can only direct one to a destination when utilized. Furthermore, it should not be employed for materialistic purposes, where individuals repetitively recite specific verses with the intention of acquiring worldly possessions, such as a child or a spouse, as the Holy Quran is not a tool for purchasing earthly desires. Those who correctly adhere to its teachings will ensure they appropriately utilize the blessings bestowed upon them, leading to a state of tranquillity through achieving a harmonious mental and physical condition, while effectively organizing all aspects of their lives while preparing for their accountability on the Day of Judgement.

But as the teachings of Islam often contradict the desires of people, they often ignore them and instead obey other than Allah, the Exalted, such as social media, fashion and culture, while falsely believing peace of mind lies in this attitude. Chapter 6 Al An’am, verse 19:

“…And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?"…”

When one observes the majority of society misusing the blessings they have been granted through obeying other than Allah, the Exalted, then they must avoid following in their footsteps and instead remain firm on the obedience of Allah, the Exalted, knowing peace of mind in both worlds lies only in this. Chapter 6 Al An’am, verse 19:

“…Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."”

In order for one to obtain this steadfast attitude, they must strive to achieve certainty of faith. A robust faith is essential for maintaining a commitment to obey Allah, the Exalted, in all circumstances, whether in times of prosperity or adversity. This profound faith is cultivated through the comprehension and application of the explicit signs and proofs present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, fosters tranquillity in both this life and the hereafter. Conversely, individuals who are uninformed about Islamic principles tend to possess a fragile faith, rendering them more susceptible to deviating from obedience, particularly when their personal inclinations conflict with divine commands. Such

ignorance can obscure the understanding that relinquishing personal desires in favour of adhering to the commands of Allah, the Exalted, is fundamental to achieving true peace in both worlds. Consequently, it is imperative for individuals to fortify their faith through the pursuit and application of Islamic knowledge, ensuring their unwavering obedience to Allah, the Exalted, at all times. This involves the proper utilization of the blessings bestowed upon them, as delineated by Islamic teachings, ultimately resulting in a harmonious mental and physical state and the appropriate prioritization of all aspects of their lives.

Chapter 6 Al An’am, verse 19:

“…Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."”

The final part of this verse indicates the importance of avoiding imitating those who obey things, such as social media, fashion and culture, in the disobedience of Allah, the Exalted. One must dissociate their actions from those who disobey Allah, the Exalted, and instead remain firm on the teachings of Islam at all time. They must avoid choosing when to act on the teachings of Islam and when to ignore them, according to their desires. The one who behaves in this manner is only worshipping their desires even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

One must therefore avoid treating Islam like a coat which can be taken off and put on according to their desires. The one who dissociates themself from those who obey other than Allah, the Exalted, must therefore remain steadfast on the obedience of Allah, the Exalted, at all times and in every situation.

Chapter 6 Al An’am, verse 19:

“…Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."”

As discussed earlier in detail, upon observing the formation of the Heavens and the Earth, along with the myriad of precisely balanced systems, it becomes evident that there is a singular Creator who both fashioned and maintains the universe. For instance, the ideal distance between the Sun and the Earth serves as a clear indication, as life would be unsustainable if the Sun were to be even slightly closer or farther away. Likewise, the Earth has been designed to foster a balanced and pristine atmosphere that enables life to flourish. Chapter 2 Al Baqarah, verse 164:

“…*and the alternation of the night and the day…”*

The exact timing of day and night, along with their varying lengths throughout the year, allows people to maximize their benefits. Longer days may cause fatigue due to extended hours, while longer nights could limit the time available for work and learning. On the other hand, shorter nights might prevent sufficient rest needed for good health. Furthermore, changes in the length of day and night would negatively impact agriculture, affecting the food supply for both humans and animals. The synchronized functioning of day and night, along with other balanced systems in the universe, clearly demonstrates the Oneness of Allah, the Exalted, as the presence of multiple gods would lead to conflicting intentions, ultimately resulting in chaos in the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 2 Al Baqarah, verse 164:

“…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…”*

The observation of the perfectly balanced water cycle is a strong testament to the existence of a Creator. Water evaporates from the ocean, rises into the atmosphere, and then condenses, leading to acidic precipitation that falls on the mountains. These mountains help neutralize the acidic rain, making it safe for both humans and animals to drink. Any disruption to this impeccably balanced system could have disastrous effects on both human and wildlife populations. The ocean's salinity prevents the decay of marine organisms from contaminating the waters. If the ocean were to become polluted, marine life would perish, and this pollution would also negatively impact land-based life. The chemical makeup of ocean water has been carefully crafted to sustain vibrant marine ecosystems while also allowing large ships to navigate its surface. A minor change in the water's composition could upset this balance, resulting in a situation where either marine life thrives or ships can operate, but not both at the same time. Even now, maritime transport is the primary means of moving goods globally. Therefore, this perfect balance is essential for maintaining life on Earth.

Evolution is a form of mutation, which has its inherent imperfections. Yet, when we look at the vast array of species, it becomes clear that they have been meticulously designed to sustain a delicate equilibrium, allowing them to thrive in their unique habitats. Take the camel, for example; it has been created to withstand intense heat and can go for long periods without water, making it perfectly equipped for desert life. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

And chapter 2 Al Baqarah, verse 164:

"…*and [His] directing of the winds and the clouds controlled between the heaven and earth…"*

Winds are essential for wind pollination, aiding in the reproduction of crops, plants, and trees. In the past, winds were crucial for navigation at sea, and they remain the main method for transporting goods globally. Furthermore, winds are important for moving rainclouds to specific regions, which is vital for providing the water necessary for life. The Earth's wind system is delicately balanced; a lack of winds would create chaos, while too much wind would also disturb the natural order. Similarly, rainfall is meticulously controlled; not enough rain can lead to droughts and famine, while too much rain can result in devastating floods. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

Anyone who reflects on these perfectly balanced systems cannot logically deny the presence of a singular Creator who governs all beings.

Chapter 6 Al An’am, verse 19:

“Say, "What thing is greater in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches…"”

Allah, the Exalted, then mentions a clear proof of the divine origins of the Holy Quran. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it as they recognize their [own] sons…”

As the scholars from the people of the book were familiar with divine scriptures, they were familiar with the Author of the Holy Quran, Allah, the Exalted, and therefore recognized its divine origin. In addition, as both the Holy Quran and Holy Prophet Muhammad, peace and blessings be upon him, were discussed within their divine scriptures, they recognized the truthfulness of Islam. Chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

Moreover, both the people of the book and the non-Muslims of Mecca were aware that the Holy Prophet Muhammad, peace and blessings be upon him, had not learned from earlier divine texts, making it impossible for him to have invented the Holy Quran. Chapter 29 Al Ankabut, verse 48:

"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt."

The people of the book were regarded as custodians of sacred knowledge, which conferred upon them a distinct standing within society, even in the presence of idol worshippers. Nevertheless, this esteemed status encountered considerable resistance with the emergence of Islam.

The people of the book harbored jealousy towards the Holy Prophet Muhammad, peace and blessings be upon him, as he was a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. Their entire belief system was centered on the importance of lineage, which they perceived as granting them a sense of superiority over others. As a result, they struggled to accept a Holy Prophet, peace and blessings be upon him, from a different lineage, as it would challenge the superiority complex they had established.

Moreover, the scholars from the people of the book understood that adopting Islam would require them to employ the blessings bestowed upon them in alignment with divine direction. They were also apprehensive that embracing Islam would result in a forfeiture of the authority, esteem, and social standing they had cultivated within their society, which further fueled their resistance to Islam. As warned in the main verses under discussion, one must avoid this attitude as it will only encourage them to persist on misusing the blessings they have been granted. Consequently, they will experience a disturbance in their mental and physical well-being, they will misplace everything and everyone within their life and they will not prepare correctly for their accountability on the Day of Judgement. Their attitude will therefore lead them to stress, trouble and hardships in both worlds, irrespective of any worldly comforts they may enjoy. Chapter 6 Al An’am, verses 20-21:

“…Those who will lose themselves do not believe. And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed.”

In addition, this verse also warns that if a muslim follows the footsteps of the people of the book, who failed to support their verbal declaration in Allah, the Exalted, with actions, then they may well lose their faith, just like the people of the book did. Understanding that faith resembles a plant is crucial; it requires nourishment from acts of obedience to thrive and endure. Just as a plant that lacks sufficient sunlight eventually withers, a person's faith can diminish and die without the support of obedient actions. This represents the greatest loss.

Chapter 6 Al An’am, verses 20-21:

“Those to whom We have given the Scripture recognize it as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe. And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed.”

The scholars from the people of the book intentionally misinterpreted and edited their divine scriptures in order to justify denying Islam. As a result, they misguided many of their ignorant followers into rejecting Islam also. This was a major reason why they earned the anger of Allah, the Exalted, as they did not only choose misguidance for themselves but also misguided others as they feared to lose their followers to Islam. Sadly, certain Muslim scholars deliberately distort Islamic teachings to align with their own interpretations, intentionally neglecting discussions on Islamic knowledge that contradict their views. This behavior stems from a fear of alienating their followers, who bestow upon them gifts and excessive reverence. Such scholars have been cautioned about the consequences of their actions in a Hadith recorded in Sunan Ibn Majah, number 253. Furthermore, Muslims are urged by Islam to avoid being misled by uncritical imitation of others and to instead seek to understand and implement Islamic teachings. This approach will help them adhere to the authentic teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, rather than following others blindly like cattle. Islam strongly condemns the practice of blind imitation for this reason and thus promotes the pursuit of knowledge and understanding in the application of Islamic principles. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Allah, the Exalted, then warns those who ignore the truth of Islam as it contradicts their worldly desires and instead choose to obey things, such as social media, fashion and culture. Chapter 6 Al An’am, verse 22:

“And the Day We will gather them all together; then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?"”

It is important to note that associating partners with Allah, the Exalted, includes obeying anything, such as social media, fashion and culture, in the disobedience of Allah, the Exalted. Even though this a minor form of polytheism that does not lead to the loss of one’s faith, none the less it does encourage one to disobey Allah, the Exalted, by misusing the blessings they have been granted and therefore leads to trouble in both worlds. In fact, those who take part in minor polytheism will be shocked when they are criticised on Judgement Day and will attempt to defend themselves by claiming they never committed major polytheism with Allah, the Exalted. Chapter 6 Al An’am, verse 23:

“Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated."”

But Allah, the Exalted, will criticise their baseless excuses, as they were fully aware that obeying something in the disobedience of Allah, the Exalted, was minor polytheism, even if they pretended otherwise. Chapter 6 Al An’am, verse 24:

“See how they will lie about themselves. And lost from them will be what they used to invent.”

All the man-made codes of conduct that people lived by instead of following the perfect divine code of conduct granted to mankind by Allah, the Exalted, will be lost and of no benefit. In reality, these man-made codes of conduct are of no real benefit in this world either as they only encourage one to misuse the blessings they have been granted. Consequently, they will experience a disturbance in their mental and physical well-being, they will misplace everything and everyone within their life and they will not correctly prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and hardships in both worlds, regardless of any earthly pleasures they may possess. Due to their ignorance and the blind imitation of others, many people will not realise this truth until they reach the Day of Judgement and directly witness how their man-made codes of conduct will not guide them to Paradise, just like they did not guide them to peace of mind in this world.

Consequently, an individual should embrace and implement Islamic principles for their own benefit, even when these principles conflict with their personal desires. They ought to conduct themselves like a wise patient who follows their physician's recommendations, understanding that such guidance is in their best interest, despite the unpleasantness of certain medications and a rigorous dietary regimen. Just as this wise patient will attain improved mental and physical well-being, so too will the individual who accepts and adheres to Islamic teachings. It is vital to understand that the sole entity possessing the wisdom necessary to guide an individual towards achieving a harmonious mental and physical state, as well as appropriately positioning all aspects and individuals in their life, is Allah, the Exalted.

Chapter 6 Al An’am, verse 24:

“…And lost from them will be what they used to invent.”

This verse also strongly criticizes religious innovations as it leads to misguidance. Therefore, one must strictly adhere to the teachings of the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other sources of religious knowledge. Engaging with alternative sources of religious knowledge, even if they result in positive actions, diminishes one's reliance on the two primary sources of guidance, ultimately leading to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any

practice not grounded in these two sources will be rejected by Allah, the Exalted. Furthermore, the more one follows other religious teachings, the more they may adopt beliefs that contradict Islamic principles. This gradual deviation is how the Devil misleads individuals. For instance, someone encountering challenges may be encouraged to engage in certain spiritual practices that oppose Islamic teachings. If this individual is unaware and accustomed to following alternative religious sources, they may easily succumb to this deception and start performing rituals that directly contradict Islam. They may even come to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic doctrine, such as the notion that individuals or supernatural beings can dictate their fate, as their understanding is derived from sources outside the two primary guides. Some of these erroneous practices and beliefs amount to outright disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

A Muslim may inadvertently lose their faith by relying on alternative sources of religious knowledge. Consequently, engaging in religious innovations that lack foundation in the primary sources of guidance is akin to following the path of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Allah, the Exalted, then mentions some of the characteristics of the people who will be doomed on Judgement Day so that one can avoid adopting them thereby avoiding their fate in both worlds. Chapter 6 Al An’am, verse 25:

“And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness…”

Allah, the Exalted, attributed the coverings to Himself, as nothing occurs within the universe without His permission and will. But as indicated in the main verses under discussion, this outcome is a direct result of their own attitude of persisting on ignoring the clear proofs of Islam and striving to hinder other people from accepting it. Chapter 6 Al An’am, verses 25-26:

“And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve say, "This is not but legends of the former peoples." And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not.”

As Allah, the Exalted, does not force right guidance on people, when they close their minds to the truth, as it contradicts their desires, He allows their minds and spiritual hearts to be sealed from understanding and accepting the truth.

They behaved in this manner as accepting and implementing Islamic teachings contradicted their worldly desires, such as fulfilling the rights of people. In addition, the leaders of their communities feared losing the wealth and leadership they gained through their social influence if their people accepted Islam, as a result they strived hard to prevent others from accepting Islam also. As warned in verse 26, one must therefore avoid excess love for worldly things such as wealth and leadership as it will always encourage one to compromise on their faith. Chapter 6 Al An'am, verse 26:

"…And they do not destroy except themselves, but they perceive [it] not."

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2376, that the pursuit of wealth and status can be more harmful to one's faith than the destruction wrought by two starving wolves on a flock of sheep. This is due to the fact that individuals who chase after material wealth and authority frequently compromise their beliefs in order to achieve these goals. In their unyielding quest for riches and power, they will disobey Allah, the Exalted, while acquiring and retaining these possessions, especially in modern society. The stronger the yearning for such desires, the higher the probability of disobeying Allah, the Exalted, and inflicting harm upon others. Historical accounts reveal the extreme actions individuals have taken to obtain power

and wealth, including the wrongful killing of innocents. Instead, a Muslim ought to concentrate on earning a lawful income that meets their needs and obligations. Should they attain a position of leadership, they must fulfill their responsibilities in a manner that pleases Allah, the Exalted, ensuring it promotes peace for themselves and others in this life and the hereafter. Conversely, historical evidence indicates that the improper utilization of wealth and power inevitably results in stress, challenges, and obstacles for the individual, even if these repercussions are not immediately visible to them or those around them. In this life, the misuse of their granted blessings will disturb their mental and physical well-being and lead them to misplace everything and everyone in their lives, ultimately impeding their readiness for accountability on the Day of Judgement. Such behavior will consequently lead to stress, difficulties, and hardships in both this life and the afterlife, regardless of any material advantages they may obtain. On the Day of Judgement, justice will be established. The oppressor will be required to transfer their virtuous actions to their victims, and if necessary, they will bear the weight of their victim's transgressions until justice is fulfilled. This may result in the oppressor facing damnation in Hell on Judgement Day, regardless of their adherence to the rights of Allah, the Exalted. This significant admonition is emphasized in a Hadith from Sahih Muslim, number 6579.

Chapter 6 Al An'am, verse 26:

“And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not.”

In addition, one must always avoid misguiding others as their sins will only increase, even after their death, as long as someone is acting on their bad advice. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674.

Allah, the Exalted, then warns those who close their minds to the truth as it contradicts their desires and instead persist on disobeying Him by misusing the blessings they have been granted. Chapter 6 Al An’am, verses 27-28:

“If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers." But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.”

This, like many other verses of the Holy Quran, eliminates the false belief that one will be able to make peace with Allah, the Exalted, on Judgement Day, or that their excuses will save them on Judgement Day, or that they will be granted a second chance at obeying Allah, the Exalted, or finally, that someone else will save them from punishment. Chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

As there is no way out from facing the consequences of one’s actions, it is essential they practically prepare for it in order to avoid this outcome, by correctly using the blessings they have been granted as outlined in Islamic teachings.

Chapter 6 Al An’am, verses 27-28:

“If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers." But what they concealed before has [now] appeared to them…”

The last part of this verse indicates a reality that is undeniable, even if people openly deny it in this world. In reality, everyone knows they have a higher purpose in this world and that their life in this world was not an accident nor is it aimless. Everyone knows that living like an animal whereby one only fulfils their worldly desires contradicts their purpose yet many still persist on this behaviour. All people feel guilty whenever they do wrong things, even when they believe they will not be held accountable by worldly authorities, as deep inside they know their actions in this world will not be ignored. It is this reality that will become physically apparent to them on the Day of Judgement. Even though they will plead for a second chance, Allah, the Exalted, makes it clear that even if they had a second life on Earth, they would behave in the same manner as they did the first time, as they do not

have the determination to control their worldly desires. They are just like a prisoner who pleads for release from prison promising not to return to their criminal activities, yet has no firm commitment or resolve to do so. Chapter 6 Al An'am, verse 28:

"…And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars."

In addition, as their worldly desires are so strong, they deny the possibility of the Day of Judgement, despite its overwhelming and logical proofs. Chapter 6 Al An'am, verse 29:

"And they say, "There is none but our worldly life, and we will not be resurrected.""

Indulging in worldly desires and denying resurrection and accountability in the hereafter have always been linked as the one who believes in resurrection and accountability must prepare for it. This preparation will force them to control their worldly desires so that they correctly use the blessings they have been granted as outlined in Islamic teachings. Whereas, the one who only wants to fulfil their worldly desires will often deny resurrection and accountability so that they can persist on fulfilling their worldly desires.

As previously mentioned, the belief that human resurrection on the Day of Judgement is unlikely is a strange belief, particularly when considering the many proofs of resurrection. For example, Allah, the Exalted, rejuvenates desolate land through rainfall and enables a dormant seed to sprout, thereby promoting life. In a similar manner, Allah, the Exalted, possesses the ability to resurrect humans, much like a dead seed that comes to life after being buried in the soil. The cyclical pattern of the seasons serves as a clear illustration of resurrection; during winter, trees lose their leaves and seem lifeless, yet in other seasons, they regain their foliage and vitality. Furthermore, the sleep-wake cycle of all living beings serves as a metaphor for resurrection, as sleep resembles death by temporarily disconnecting the senses. Allah, the Exalted, restores the soul to those who are meant to awaken, thereby reviving the sleeping individual once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Furthermore, the Day of Judgement is an inevitable event. A thorough analysis of the cosmos reveals numerous instances of balance. For instance, the Earth is situated at an ideal distance from the Sun; any deviation would render it uninhabitable. Likewise, the water cycle, which entails the evaporation of water from oceans into the atmosphere and its subsequent condensation to produce rain, is meticulously calibrated to sustain life on Earth. The soil is designed to allow delicate seedling shoots to emerge while also being robust enough to support heavy structures. These examples not

only suggest the existence of a Creator but also highlight the principle of equilibrium. However, a significant imbalance is apparent in human behavior. It is often noted that oppressive individuals evade consequences, while many others endure oppression without receiving fair recompense for their suffering. Numerous Muslims who faithfully adhere to Allah, the Exalted, frequently encounter hardships in this life, receiving only minimal rewards, whereas those who defy Allah, the Exalted, indulge in worldly pleasures with few obstacles. It is reasonable to deduce that the singular Creator, Allah, the Exalted, who has established balance in all other systems within this universe, will ultimately rectify human actions, which represent the most profound imbalance in this world. For this rectification to occur, human actions must first come to a halt. This will transpire on the Day of Judgement when the deeds of individuals will be assessed and balanced for eternity.

Contemplating this discourse will enhance a person's belief in the Day of Judgement, thus motivating them to utilize the blessings they have been granted appropriately, in alignment with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, ultimately resulting in tranquility and prosperity in both this life and the hereafter. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

But those whose only aim in life is to fulfill their worldly desires will persist on denying their accountability or they will fail to practically prepare for it, even if they verbally claim faith in it. Chapter 6 Al An’am, verse 30:

“If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment because you used to disbelieve."”

It is vital to note that the one who verbally claims faith in the Day of Judgement but practically fails to prepare for it may well leave this world without their faith. Recognizing that faith is akin to a plant is essential; it necessitates sustenance from acts of obedience to flourish and persist. Similar to a plant that fails to receive adequate sunlight and ultimately wilts, an individual's faith may weaken and die without the reinforcement of obedient deeds. Chapter 6 Al An’am, verse 31:

“Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it," while they bear their burdens on their backs. Unquestionably, evil is that which they bear.”

After giving this warning to those who fail to practically prepare for their accountability on the Day of Judgement, by correctly using the blessings they have been granted as outlined in Islamic teachings, Allah, the Exalted, warns people not to be distracted from this goal by the outward beauty of worldly desires. Chapter 6 Al An’am, verse 32:

“And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?”

The one who fails to understand the test of life in this world, which involves whether or not people correctly use the blessings they have been granted as outlined in divine teachings, will be distracted by worldly desires from their purpose in this world. Just like a student who gets distracted from studying for their exam by entertainment and games will most likely fail their exam, the one who gets distracted by their worldly desires from practically preparing for their accountability on the Day of Judgement will inevitably misuse the blessings they have been granted, thereby failing their test of life in this world. Consequently, they will experience a disturbance in their mental and physical well-being, they will misplace everything and everyone within their life, which will ultimately hinder their preparedness for accountability on the Day of Judgement. This will result in stress, trouble and hardships in both worlds, irrespective of any worldly comforts they might enjoy. Therefore, the one who fails their test of life in this world will not achieve peace of mind in this world or in the next.

Whereas, the one who understands their purpose in this world and as a result correctly uses the worldly things they have been granted as outlined in Islamic teachings will obtain a balanced mental and physical state, they will correctly place everything and everyone within their life and adequately prepare for their accountability on the Day of Judgement. Therefore, they will gain peace of mind in both worlds. Chapter 6 Al An’am, verse 32:

“And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?”

Finally, no matter how many worldly things one obtains and enjoys, they will always be imperfect and transient in nature, as no one can escape death, even if they manage to hold onto their worldly blessings during their life on Earth. Therefore, the one who concentrates all their efforts on worldly desires will always be left empty handed and dissatisfied, irrespective of how many worldly things they obtain and enjoy. This is quite evident when one observes the rich and famous. And as this person failed to prepare for their accountability in the hereafter, their stress and trouble will only increase when they reach the next world.

On the other hand, the blessings in the hereafter are perfect and permanent. The one who understands this reality will patiently control their worldly desires and continue correctly using the blessings they have been granted as outlined in Islamic teachings so that they achieve peace of mind in this world and the perfect and permanent blessings of the hereafter also. As life in this world is just a moment, something no one denies, patiently controlling one’s worldly desires is a small price to pay if it leads to peace of mind in both worlds. Chapter 6 Al An’am, verse 32:

“And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?”

Chapter 6 – Al An’am, Verses 33-45

قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ
ٱللَّهِ يَجْحَدُونَ ﴿٣٣﴾

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا
مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ ﴿٣٤﴾

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا
فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ
ٱلْجَٰهِلِينَ ﴿٣٥﴾

۞ إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾

وَقَالُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِى
ٱلْكِتَٰبِ مِن شَىْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا صُمّٞ وَبُكۡمٞ فِي ٱلظُّلُمَٰتِۗ مَن يَشَإِ ٱللَّهُ يُضۡلِلۡهُ وَمَن يَشَأۡ
يَجۡعَلۡهُ عَلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٣٩

قُلۡ أَرَءَيۡتَكُمۡ إِنۡ أَتَىٰكُمۡ عَذَابُ ٱللَّهِ أَوۡ أَتَتۡكُمُ ٱلسَّاعَةُ أَغَيۡرَ ٱللَّهِ تَدۡعُونَ إِن
كُنتُمۡ صَٰدِقِينَ ٤٠

بَلۡ إِيَّاهُ تَدۡعُونَ فَيَكۡشِفُ مَا تَدۡعُونَ إِلَيۡهِ إِن شَآءَ وَتَنسَوۡنَ مَا تُشۡرِكُونَ ٤١

وَلَقَدۡ أَرۡسَلۡنَآ إِلَىٰٓ أُمَمٖ مِّن قَبۡلِكَ فَأَخَذۡنَٰهُم بِٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمۡ يَتَضَرَّعُونَ ٤٢

فَلَوۡلَآ إِذۡ جَآءَهُم بَأۡسُنَا تَضَرَّعُواْ وَلَٰكِن قَسَتۡ قُلُوبُهُمۡ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ
مَا كَانُواْ يَعۡمَلُونَ ٤٣

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦ فَتَحۡنَا عَلَيۡهِمۡ أَبۡوَٰبَ كُلِّ شَيۡءٍ حَتَّىٰٓ إِذَا
فَرِحُواْ بِمَآ أُوتُوٓاْ أَخَذۡنَٰهُم بَغۡتَةٗ فَإِذَا هُم مُّبۡلِسُونَ ٤٤

فَقُطِعَ دَابِرُ ٱلۡقَوۡمِ ٱلَّذِينَ ظَلَمُواْ وَٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٤٥

“We know that you, [Prophet Muhammad, peace and blessings be upon him], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.

And certainly were messengers denied before you, but they were patient over the denial, and they were harmed until Our victory came to them. And none can alter the words [i.e., decrees] of Allah. And there has certainly come to you some information about the [previous] messengers.

And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allah had willed, He would have united them upon guidance. So never be of the ignorant.

Only those who listen will respond. But the dead - Allah will resurrect them; then to Him they will be returned.

And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah is Able to send down a sign, but most of them do not know."

And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.

But those who deny Our signs are deaf and dumb within darknesses. Whomever Allah wills - He sends astray; and whomever He wills - He puts him on a straight path.

Say, "Have you considered: if there came to you the punishment of Allah or there came to you the Hour - is it other than Allah you would invoke, if you should be truthful?

No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him]."

And We have already sent [messengers] to nations before you then We seized them with poverty and hardship that perhaps they might humble themselves [to Us].

Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.

So when they forgot that by which they had been reminded We opened to them the doors of everything until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.

So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds."

Abu Jahl, the non-Muslim leader of Mecca and the uncle of the Holy Prophet Muhammad, peace and blessings be upon him, was once asked for his candid thoughts on the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran. He acknowledged that he recognized the truthfulness of the Holy Prophet Muhammad, peace and blessings be upon him, and Islam but noted that his tribe and that of the Holy Prophet Muhammad, peace and blessings be upon him, had long been rivals for social prestige. They competed in charitable acts, such as feeding the needy and assisting others. However, when the Holy Prophet Muhammad, peace and blessings be upon him, proclaimed his Prophethood, his tribe found it impossible to match that. Consequently, due to this rivalry, he vowed to reject the Prophethood of the Holy Prophet Muhammad, peace and blessings be upon him, despite knowing he was truthful. This has been recorded in Imam Ibn Kathir's, the Life of the Prophet, Volume 1, Page 367. As a result, Allah, the Exalted, revealed chapter 6 Al An'am, verse 33:

"We know that you are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject."

This has been discussed in Imam Wahidi's, Asbab Al Nuzul, 6:33, Pages 75-76.

Throughout the Holy Quran, Allah, the Exalted, consoles the Holy Prophet Muhammad, peace and blessings be upon him, as his efforts in guiding his people, the non-muslims of Mecca, was heavily and violently opposed. Generally speaking, this verse reminds people that whenever they adhere to the truth, especially in matters of Islam, the people around them, the very

people one would expect support from, will oppose and criticize them. Chapter 6 Al An'am, verse 33:

"We know that you are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject."

When an individual chooses a different route than their peers, it may evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal aspirations over adhering to the teachings of Allah, the Exalted. Consequently, this can lead to criticism aimed at those who remain steadfast in their faith, frequently from family members.

Additionally, societal factors such as social media, fashion trends, and cultural norms frequently exert pressure on individuals committed to Islamic values. Advocating for Islam is often perceived as a hindrance to their aspirations for wealth and social status. Industries criticized by Islam, particularly those associated with alcohol and entertainment, actively undermine the acceptance of Islamic principles and discourage Muslims from practicing their faith. This significantly contributes to the widespread dissemination of anti-Islamic sentiments across various platforms, including social media.

Furthermore, individuals striving to follow Islamic teachings, which advocate for moderation in personal desires and the correct use of the blessings they have been granted, often face negative perceptions from those who indulge in excess—acting on their desires without restraint. These individuals attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, seeking to entice them into a lifestyle of unrestrained desire. They frequently focus on specific elements of Islam, such as women's dress codes, to diminish its attractiveness. However, discerning individuals can easily see the superficiality of these criticisms, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not extend the same scrutiny to dress codes in other essential professions like law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, highlights the fragility and baselessness of their arguments. Ultimately, it is the tenets of Islam and the disciplined conduct of its followers that provoke these various attacks on Islam and as a result they attack Islam anyway they can. Chapter 6 Al An’am, verse 33:

“We know that you are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allāh that the wrongdoers reject.”

In all cases, a person must consistently commit to the true obedience of Allah, the Exalted, recognizing that this will grant them peace and protect them from the negative effects of others. Chapter 6 Al An’am, verse 34:

"And certainly were messengers denied before you, but they were patient over denial, and they were harmed until Our victory came to them…"

In contrast, opting to defy Allah, the Exalted, for the sake of pleasing people will lead to a loss of inner tranquility, as they will misuse the blessings they have been granted. Such a mindset will obstruct their capacity to achieve a balanced mental and physical state, resulting in chaos in their relationships and life priorities.

In order to obtain steadfastness on the obedience of Allah, the Exalted, in the face of external criticism, one must adopt strong faith. A robust faith is essential for maintaining a commitment to obeying Allah, the Exalted, in all circumstances, whether in times of prosperity or adversity. This profound faith is cultivated through the comprehension and application of the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, fosters tranquility in both this life and the hereafter. Conversely, individuals who lack knowledge of Islamic principles tend to have fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure the understanding that relinquishing personal desires in favor of adhering to the commands of Allah, the Exalted, is fundamental to achieving true peace in both worlds. Consequently, it is vital for individuals to fortify their faith through the pursuit and application of Islamic knowledge, ensuring their unwavering obedience to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings bestowed upon them, as prescribed by Islamic teachings, ultimately resulting in a harmonious mental and physical state and the proper prioritization of all aspects of their lives.

Chapter 6 Al An'am, verse 34:

"And certainly were messengers denied before you, but they were patient over denial, and they were harmed until Our victory came to them…"

In addition, one must understand that even though divine aid has been guaranteed to those who remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, none the less, the exact timing and method of divine aid is not according to the desires of people. Instead, it comes at the best time and in the best way according to the infinite knowledge of Allah, the Exalted. Chapter 6 Al An'am, verse 34:

"…And none can alter the words of Allah…"

Therefore, one must remain firm on the obedience of Allah, the Exalted, even if they cannot perceive His aid. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

In order to appreciate this truth and strengthen one's resolve, they must review the moments in history discussed within Islamic teachings when Allah, the Exalted, aided those who sincerely obeyed Him, even in impossible situations. Chapter 6 Al An'am, verse 34:

"…And there has certainly come to you some information about the [previous] messengers."

As the leaders of the non-muslims of Mecca desired to prevent people from accepting Islam, they would demand miracles from the Holy Prophet Muhammad, peace and blessings be upon him, in order to prove the truthfulness of Islam, even though they were in the presence of the timeless miracles of the Holy Quran and the character of the Holy Prophet Muhammad, peace and blessings be upon him. As a result, the Holy Prophet Muhammad, peace and blessings be upon him, would desire Allah, the Exalted, to show them a miracle with the hope they would accept Islam. But as the tradition of Allah, the Exalted, has never changed for people, if He showed them the miracle they requested and they still rejected Islam, He would destroy them completely. As Allah, the Exalted, did not want to destroy them, He withheld from indulging their foolish requests. Chapter 17 Al Isra, verse 59:

“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

And chapter 6 Al An’am, verse 35:

“And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign…”

Allah, the Exalted, then mentions the importance of avoiding adopting a naive attitude whereby one believes this world can become like Paradise where everyone is united in obeying Allah, the Exalted. As Allah, the Exalted, does not force guidance on people, as this would nullify the test of life in this world, people will always exist who deny and criticism Islam. This is an unavoidable reality that all muslims must accept. Chapter 6 Al Ma’idah, verse 35:

“…But if Allah had willed, He would have united them upon guidance. So never be of the ignorant.”

Generally speaking, this also indicates that one cannot force right guidance on the people around them. The duty of a person is to practically teach those around them the difference between right guidance from misguidance and then encourage them to choose the right path in life. But they cannot physically force them to choose the right path. The one who fails to understand this reality will always be irritated and sad over those who choose misguidance, and this sadness can even evolve into depression if they fail to understand that their duty is not to force people to choose the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who desire right guidance will respond in a positive way. Those who desire to obtain peace of mind in both worlds, even if it means they contradict their worldly desires, as they understand that controlling one's desires in this world is a small price to pay in order to achieve peace of mind in both worlds. And those who appreciate that fulfilling all of one's worldly desires does not lead to peace of mind. This is quite obvious when one observes the rich and famous. Chapter 6 Al An'am, verse 36:

"Only those who hear will respond…"

Whereas, the one who persists on fulfilling their worldly desires will inevitably misuse the blessings they have been granted. As a result, they will face a

disruption in their mental and physical health, they will misplace everything and everyone within their life and hinder their ability to adequately prepare for their accountability on the Day of Judgement. This disruption will lead to stress, difficulties, and struggles in both this life and the afterlife, regardless of any material luxuries they may enjoy. The one who persists on this attitude will become like a dead person who does not respond to advice and warnings and as a result, they will continue on their attitude until they encounter their death and their difficult accountability on the Day of Judgement. Chapter 6 Al An'am, verse 36:

"…But the dead - Allah will resurrect them; then to Him they will be returned."

Chapter 6 Al An'am, verse 36:

"Only those who hear will respond…"

In addition, muslims must ensure they listen correctly to Islamic knowledge so that they are encouraged to change their behaviour positively. This requires attentively listening to Islamic teachings, relating them to personal experiences, assessing how to apply these lessons in the future, and genuinely working towards that application. Engaging in this process will allow individuals to truly benefit from the Islamic knowledge they listen to. Simply listening to Islamic teachings without following these steps will not lead to positive behavioral changes. This is a key reason why many Muslims

do not experience meaningful transformation, despite having greater access to Islamic knowledge than ever before. The one who fails to listen correctly will be equivalent to a dead person, who does not benefit from being spoken to and as a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted, even if they listen to Islamic knowledge. This will lead to a lack of peace of mind in this world and a difficult reckoning on the Day of Judgement. Chapter 6 Al An'am, verse 36:

"…But the dead - Allah will resurrect them; then to Him they will be returned."

When Allah, the Exalted, did not respond to the wishes of the leaders of the non-muslims of Mecca by granting them a specific miracle, they would use this as evidence against Islam. Chapter 6 Al An'am, verse 37:

"And they say, "Why has a sign not been sent down to him from his Lord?"…"

But Allah, the Exalted, warns them the miracle they desire will only become a source of their destruction as they will persist on denying Islam even after witnessing a miracle, just like the people before them did. Chapter 6 Al An'am, verse 37:

“…Say, "Indeed, Allah is Able to send down a sign, but most of them do not know."”

And chapter 17 Al Isra, verse 59:

“And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.”

In addition, the next verse encourages people to recognize and appreciate the countless signs within the universe which indicate the Oneness of Allah, the Exalted, instead of foolishly desiring to observe supernatural miracles. Chapter 6 Al An’am, verse 38:

“And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you…”

For example, evolution is a form of mutation, which by its nature is imperfect. Upon examining the myriad of species, it becomes evident that they have been intricately designed to maintain a harmonious balance, enabling them to flourish in their respective habitats. Take the camel, for instance; it is

uniquely created to endure extreme heat and can survive for extended durations without water, making it ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat has been engineered to ensure that any impurities within its body are completely separated from the milk it produces, as any contamination would render the milk unfit for consumption. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species is assigned a distinct lifespan that ensures no single species can dominate the others. For instance, flies live only 3-4 weeks and can produce up to 500 eggs. If their lifespan were extended, their population could become unbalanced, potentially overpowering all other species. In contrast, other organisms with much longer lifespans tend to have fewer offspring, which helps regulate their numbers. This balance seems too precise to be mere coincidence, and the theory of evolution does not adequately account for it.

Every single creature, whether small or big, has been created in a way that suits its environment and has been inspired by Allah, the Exalted, to obtain its provision while avoiding predators. Chapter 16 An Nahl, verses 68-69:

“And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you.” There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.”

Therefore, reflecting on the countless creatures within the world and their perfect management is enough to appreciate the presence of a single Creator, Allah, the Exalted.

Just like Allah, the Exalted, manages all the creatures of the universe to ensure they receive their provision, He manages humans also. Chapter 6 Al An’am, verse 38:

“…We have not neglected in the Register a thing…”

Therefore, one must ensure they correct their intentions, speech and actions as they will be held accountable in both worlds. Chapter 6 Al An’am, verse 38:

“…Then unto their Lord they will be gathered.”

But those who ignore the signs within the universe and those found within Islamic teachings are blind and deaf, even if they possess the faculty of seeing and hearing. Chapter 6 Al An’am, verse 39:

“But those who deny Our signs are deaf and dumb within darknesses…”

The one who fails to recognize the signs of Allah, the Exalted, within the universe and Islamic teachings will not gain the Islamic knowledge required to navigate through the different situations of life so that they obtain good and avoid harm. As a result, they will wander aimlessly within this world, just like a blind person wandering in the dark wilderness. As a result, they will not be protected from harm nor will they obtain any real benefit. This person will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will face a disruption in their mental and physical health, causing disorder in their personal and social lives, and leaving them unprepared for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both this life and the afterlife, regardless of any material wealth they may have.

As Allah, the Exalted, does not force guidance on people, as this would negate the test of life in this world, He provides people with the knowledge and strength to obtain right guidance but allows them to choose their own path in life. Chapter 6 Al An'am, verse 39:

"…Whomever Allah wills - He leaves astray; and whomever He wills - He puts him on a straight path."

Allah, the Exalted, then provides another proof which supports the right guidance of Islam. Chapter 6 Al An'am, verses 40-41:

"Say, "Have you considered: if there came to you the punishment of Allah or there came to you the Hour - is it other than Allah you would invoke, if you should be truthful?" No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him]."

A significant indication of the Oneness of Allah, the Exalted, along with His ultimate power and authority over creation, is a phenomenon experienced by individuals regardless of their beliefs or lack thereof. In times of genuine hardship, when individuals find themselves unable to resolve their issues

with the resources available to them, they instinctively turn to One God, Allah, the Exalted. In moments of desperation, they refrain from invoking multiple deities, as their inner being compels them to seek the singular divine presence. This truth is frequently depicted in films and television series, where characters, even those who do not profess belief in a deity, find themselves calling upon One God in their hour of need. Despite the efforts of filmmakers to downplay religious themes, this reality continues to be portrayed in the cinematic landscape.

This inherent longing to invoke One God, Allah, the Exalted, during times of distress stems from the depths of one's soul. This soul, which once existed in the presence of Allah, the Exalted, acknowledged His Lordship, Oneness, and supreme authority over all creation. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

It is essential to pay attention to these moments, as they clearly indicate the Oneness of Allah, the Exalted. Such awareness can inspire belief in Him for those who may not yet believe, and it will motivate them to genuinely obey Him by utilizing the blessings He has bestowed in ways that are pleasing to Him, as true peace and success are found in this. This truth resonates deeply within one's soul, particularly during challenging times. Chapter 10 Yunus, verse 22:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed, they supplicate Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful.""

And chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

If people fail to appreciate this sign within themselves which indicates the truthfulness of Islam, Allah, the Exalted, then discusses another sign from history. Chapter 6 Al An'am, verses 42-43:

"And We have already sent [messengers] to nations before you, then We seized them with misery and tribulation that perhaps they might humble themselves [to Us]. Then why, when Our punishment came to them, did they not humble themselves?..."

Those who persisted on the disobedience of Allah, the Exalted, by misusing the blessings they had been granted were subjected to difficulties and troubles as their attitude lead them to an unbalanced mental and physical state and caused them to misplace everything and everyone within their life. Despite them enjoying worldly luxuries, they should have reflected and deduced that their behaviour was the direct cause of their mental and physical health issues. But as they were too drowned in their worldly desires, they became blind to this obvious truth and instead persisted on misusing the blessings they had been granted. Chapter 6 Al An'am, verse 43:

"…But their hearts became hardened, and Satan made attractive to them that which they were doing."

When one's actions are dictated by their desires, then their spiritual hearts become blind to the harm they cause themself. As a result, they persist on their behaviour.

In addition, the Devil uses worldly things, such as social media, fashion and culture to persuade people that peace of mind lies in fulfilling one's desires thereby convincing them to persist on misusing the blessings they have been granted. If he was correct, then the people who would obtain the most peace of mind in this world would be the rich and famous. It is obvious that this is not the case. The Devil also convinces people to adopt the majority opinion within society as the majority cannot all be wrong. The prevailing view is not always accurate. History has demonstrated that the majority opinion can be proven wrong when new evidence emerges, as seen in the misconception that the Earth was flat. It is crucial to avoid mindlessly following the crowd,

as this can lead to poor decisions in both worldly and spiritual matters. Instead, individuals should use their reasoning and intellect to assess each situation based on knowledge and evidence, enabling them to make informed choices, even if these choices differ from the majority's views. In fact, Islam strongly discourages blind imitation for this reason and encourages Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

Therefore, blindly following the majority opinion only causes one to drift further away from peace of mind, as they will persist on misusing the blessings they have been granted.

In order to overcome these and other tricks of the Devil, one must adopt strong faith. A robust faith is essential for consistently adhering to the commands of Allah, the Exalted, in all circumstances, whether in times of prosperity or adversity. This profound faith is cultivated through comprehending and applying the explicit signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, fosters tranquility in both this life and the afterlife. Conversely, individuals lacking awareness of Islamic principles often exhibit weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure their realization that yielding their desires to follow

the commands of Allah, the Exalted, is crucial for achieving true peace in both worlds. Consequently, it is vital for individuals to fortify their faith by pursuing and implementing Islamic knowledge, thereby ensuring their unwavering obedience to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings bestowed upon them in accordance with Islamic teachings, ultimately resulting in a harmonious mental and physical state and the correct prioritization of all aspects of their lives.

Chapter 6 Al An'am, verses 42-43:

"And We have already sent [messengers] to nations before you, then We seized them with misery and tribulation that perhaps they might humble themselves [to Us]. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing."

But when the people did not reflect over the cause of their mental and physical problems despite the worldly luxuries they enjoyed, Allah, the Exalted, gave them another opportunity to correct their behaviour through showing gratitude to Him. Chapter 6 Al An'am, verse 44:

"So when they forgot that by which they had been reminded, We opened to them the doors of everything…"

Expressing gratitude through intention means acting solely to please Allah, the Exalted. Gratitude in speech entails either speaking positively or choosing silence. Furthermore, gratitude in actions requires utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who demonstrate gratitude in this manner are assured of receiving additional blessings, peace, and mercy in both this life and the hereafter. But as the people failed to show gratitude to Allah, the Exalted, and instead persisted on fulfilling their worldly desires by misusing the blessings they had been granted, the final punishment in this world was unleased on them. Chapter 6 Al An'am, verses 44-45:

"…when they exulted in that which they were given, We seized them suddenly, and they were [then] in despair. So the people that committed wrong were eliminated…"

If these people were not eliminated then the people after them would have blindly imitated them in their disobedience of Allah, the Exalted. In addition, those who misuse the blessings they have been granted will always fail to fulfil the rights of Allah, the Exalted, and people. As a result, corruption and injustice will spread within society. Therefore, their erasure from society was a blessing to the rest of mankind. Chapter 6 Al An'am, verse 45:

“So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds.”

It is important to note that Allah, the Exalted, did not refer to the people as disbelievers and instead referred to their disobedience of Him, when they persisted on misusing the blessings they had been granted. Therefore, these stages apply to muslims as well as non-muslims. In fact, history clearly shows that muslims also experienced these stages. Therefore, muslims must avoid this outcome by sincerely obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will assist them in attaining a balanced mental and physical condition, enabling them to prioritize their relationships and responsibilities effectively while preparing for their accountability on the Day of Judgment. As a result, this conduct will promote peace in both worlds. In addition, this behaviour will ensure the rights of Allah, the Exalted, and people are fulfilled. This will cause the spread of justice and peace within society also.

As a result, individuals should adopt and apply Islamic principles for their own advantage, even when these principles clash with their personal wishes. They ought to behave like a wise patient who adheres to their doctor's medical recommendations, recognizing that it serves their best interests, despite the discomfort of certain treatments and a strict diet. Just as this wise patient can achieve optimal mental and physical health, so can a person who follows Islamic teachings. This is because Allah, the Exalted, possesses the complete knowledge required to help an individual attain a balanced mental and physical state and to prioritize everything and everyone in their life appropriately. The understanding of human mental and physical conditions that society has will always be insufficient to reach this goal, no matter how much research is conducted, as it cannot solve every challenge a person

may face in life. Their guidance cannot remove all forms of mental and physical stress, nor can it guarantee that one prioritizes their relationships and responsibilities correctly, due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, has this knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes clear when comparing those who utilize the blessings they have received in line with Islamic teachings to those who do not. While many patients may not fully understand the scientific basis for their prescribed treatments and thus blindly trust their doctors, Allah, the Exalted, however, encourages individuals to reflect on the teachings of Islam so they can see its positive effects on their lives. He does not demand blind faith in Islamic teachings; instead, He wishes for individuals to recognize their validity through clear evidence. However, this requires an open mind and an unbiased perspective. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Moreover, as Allah, the Exalted, is the ultimate authority over the spiritual hearts of people, the abode of peace of mind, He alone decides who is granted it and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, bestows tranquillity only upon those who utilize the blessings He has provided in the right manner. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 6 – Al An’am, Verses 46-73

قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ ٱللَّهِ
يَأْتِيكُم بِهِ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ
ٱلظَّٰلِمُونَ ﴿٤٧﴾

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٤٩﴾

قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى
مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَفَلَا
تَتَفَكَّرُونَ ﴿٥٠﴾

وَأَنذِرۡ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحۡشَرُوٓاْ إِلَىٰ رَبِّهِمۡ لَيۡسَ لَهُم مِّن دُونِهِۦ وَلِيّٞ وَلَا شَفِيعٞ لَّعَلَّهُمۡ يَتَّقُونَ ﴿٥١﴾

وَلَا تَطۡرُدِ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ مَا عَلَيۡكَ مِنۡ حِسَابِهِم مِّن شَيۡءٖ وَمَا مِنۡ حِسَابِكَ عَلَيۡهِم مِّن شَيۡءٖ فَتَطۡرُدَهُمۡ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ﴿٥٢﴾

وَكَذَٰلِكَ فَتَنَّا بَعۡضَهُم بِبَعۡضٖ لِّيَقُولُوٓاْ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيۡهِم مِّنۢ بَيۡنِنَآۗ أَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِٱلشَّٰكِرِينَ ﴿٥٣﴾

وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤۡمِنُونَ بِـَٔايَٰتِنَا فَقُلۡ سَلَٰمٌ عَلَيۡكُمۡۖ كَتَبَ رَبُّكُمۡ عَلَىٰ نَفۡسِهِ ٱلرَّحۡمَةَ أَنَّهُۥ مَنۡ عَمِلَ مِنكُمۡ سُوٓءَۢا بِجَهَٰلَةٖ ثُمَّ تَابَ مِنۢ بَعۡدِهِۦ وَأَصۡلَحَ فَأَنَّهُۥ غَفُورٞ رَّحِيمٞ ﴿٥٤﴾

وَكَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ وَلِتَسۡتَبِينَ سَبِيلُ ٱلۡمُجۡرِمِينَ ﴿٥٥﴾

قُلۡ إِنِّي نُهِيتُ أَنۡ أَعۡبُدَ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِۚ قُل لَّآ أَتَّبِعُ أَهۡوَآءَكُمۡ قَدۡ ضَلَلۡتُ إِذٗا وَمَآ أَنَا۠ مِنَ ٱلۡمُهۡتَدِينَ ﴿٥٦﴾

قُلۡ إِنِّي عَلَىٰ بَيِّنَةٖ مِّن رَّبِّي وَكَذَّبۡتُم بِهِۦۚ مَا عِندِي مَا تَسۡتَعۡجِلُونَ بِهِۦٓۚ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ يَقُصُّ ٱلۡحَقَّۖ وَهُوَ خَيۡرُ ٱلۡفَٰصِلِينَ ٥٧

قُل لَّوۡ أَنَّ عِندِي مَا تَسۡتَعۡجِلُونَ بِهِۦ لَقُضِيَ ٱلۡأَمۡرُ بَيۡنِي وَبَيۡنَكُمۡۗ وَٱللَّهُ أَعۡلَمُ بِٱلظَّٰلِمِينَ ٥٨

۞ وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ مَا فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا يَعۡلَمُهَا وَلَا حَبَّةٖ فِي ظُلُمَٰتِ ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ٥٩

وَهُوَ ٱلَّذِي يَتَوَفَّىٰكُم بِٱلَّيۡلِ وَيَعۡلَمُ مَا جَرَحۡتُم بِٱلنَّهَارِ ثُمَّ يَبۡعَثُكُمۡ فِيهِ لِيُقۡضَىٰٓ أَجَلٞ مُّسَمّٗىۖ ثُمَّ إِلَيۡهِ مَرۡجِعُكُمۡ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ٦٠

وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۖ وَيُرۡسِلُ عَلَيۡكُمۡ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلۡمَوۡتُ تَوَفَّتۡهُ رُسُلُنَا وَهُمۡ لَا يُفَرِّطُونَ ٦١

ثُمَّ رُدُّوٓاْ إِلَى ٱللَّهِ مَوۡلَىٰهُمُ ٱلۡحَقِّۚ أَلَا لَهُ ٱلۡحُكۡمُ وَهُوَ أَسۡرَعُ ٱلۡحَٰسِبِينَ ٦٢

قُلۡ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ تَدۡعُونَهُۥ تَضَرُّعٗا وَخُفۡيَةٗ لَّئِنۡ أَنجَىٰنَا مِنۡ
هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾

قُلِ ٱللَّهُ يُنَجِّيكُم مِّنۡهَا وَمِن كُلِّ كَرۡبٖ ثُمَّ أَنتُمۡ تُشۡرِكُونَ ﴿٦٤﴾

قُلۡ هُوَ ٱلۡقَادِرُ عَلَىٰٓ أَن يَبۡعَثَ عَلَيۡكُمۡ عَذَابٗا مِّن فَوۡقِكُمۡ أَوۡ مِن تَحۡتِ أَرۡجُلِكُمۡ أَوۡ
يَلۡبِسَكُمۡ شِيَعٗا وَيُذِيقَ بَعۡضَكُم بَأۡسَ بَعۡضٍ ٱنظُرۡ كَيۡفَ نُصَرِّفُ ٱلۡأٓيَٰتِ لَعَلَّهُمۡ
يَفۡقَهُونَ ﴿٦٥﴾

وَكَذَّبَ بِهِۦ قَوۡمُكَ وَهُوَ ٱلۡحَقُّۚ قُل لَّسۡتُ عَلَيۡكُم بِوَكِيلٖ ﴿٦٦﴾

لِّكُلِّ نَبَإٖ مُّسۡتَقَرّٞۚ وَسَوۡفَ تَعۡلَمُونَ ﴿٦٧﴾

وَإِذَا رَأَيۡتَ ٱلَّذِينَ يَخُوضُونَ فِيٓ ءَايَٰتِنَا فَأَعۡرِضۡ عَنۡهُمۡ حَتَّىٰ يَخُوضُواْ فِي حَدِيثٍ غَيۡرِهِۦ
وَإِمَّا يُنسِيَنَّكَ ٱلشَّيۡطَٰنُ فَلَا تَقۡعُدۡ بَعۡدَ ٱلذِّكۡرَىٰ مَعَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ﴿٦٨﴾

وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنۡ حِسَابِهِم مِّن شَيۡءٖ وَلَٰكِن ذِكۡرَىٰ لَعَلَّهُمۡ
يَتَّقُونَ ﴿٦٩﴾

وَذَرِ ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمۡ لَعِبٗا وَلَهۡوٗا وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا
وَذَكِّرۡ بِهِۦٓ أَن تُبۡسَلَ نَفۡسُۢ بِمَا كَسَبَتۡ لَيۡسَ لَهَا مِن دُونِ ٱللَّهِ وَلِيّٞ وَلَا
شَفِيعٞ وَإِن تَعۡدِلۡ كُلَّ عَدۡلٖ لَّا يُؤۡخَذۡ مِنۡهَآ أُوْلَٰٓئِكَ ٱلَّذِينَ أُبۡسِلُواْ بِمَا
كَسَبُواْ لَهُمۡ شَرَابٞ مِّنۡ حَمِيمٖ وَعَذَابٌ أَلِيمُۢ بِمَا كَانُواْ يَكۡفُرُونَ ٧٠

قُلۡ أَنَدۡعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰٓ أَعۡقَابِنَا بَعۡدَ إِذۡ
هَدَىٰنَا ٱللَّهُ كَٱلَّذِي ٱسۡتَهۡوَتۡهُ ٱلشَّيَٰطِينُ فِي ٱلۡأَرۡضِ حَيۡرَانَ لَهُۥٓ أَصۡحَٰبٞ يَدۡعُونَهُۥٓ
إِلَى ٱلۡهُدَى ٱئۡتِنَا قُلۡ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلۡهُدَىٰۖ وَأُمِرۡنَا لِنُسۡلِمَ لِرَبِّ
ٱلۡعَٰلَمِينَ ٧١

وَأَنۡ أَقِيمُواْ ٱلصَّلَوٰةَ وَٱتَّقُوهُ وَهُوَ ٱلَّذِيٓ إِلَيۡهِ تُحۡشَرُونَ ٧٢

وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّ وَيَوۡمَ يَقُولُ كُن
فَيَكُونُ قَوۡلُهُ ٱلۡحَقُّ وَلَهُ ٱلۡمُلۡكُ يَوۡمَ يُنفَخُ فِي ٱلصُّورِ عَٰلِمُ ٱلۡغَيۡبِ
وَٱلشَّهَٰدَةِ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ ٧٣

“Say, "Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allah could bring them [back] to you?" Look how We diversify the verses; then they [still] turn away.

“Say, "Have you considered: if the punishment of Allah should come to you unexpectedly or manifestly, will any be destroyed but the wrongdoing people?"

And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve.

But those who deny Our verses - the punishment will touch them for their defiant disobedience.

Say, "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"

And warn by it [the Quran] those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

And do not send away those who call upon their Lord morning and afternoon, seeking His face [favor]. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers.

And thus We have tried some of them through others that they [the disbelievers] might say, "Is it these whom Allah has favored among us?" Is not Allah most knowing of those who are grateful?

And when those come to you who believe in Our signs, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."

And thus do We detail the verses, and so that the way of the criminals will become evident.

Say, "Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided."

Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is the best of deciders."

Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allah is most knowing of the wrongdoers."

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein [by day] that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.

And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers [angels of death] take him, and they do not fail [in their duties].

Then they are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.

Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.'"

Say, "It is Allah who saves you from it and from every distress; then you [still] associate others with Him."

Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand.

But your people have denied it while it is the truth. Say, "I am not over you a manager."

For every news [happening] is a finality; and you are going to know.

And when you see those who engage in [offensive] discourse concerning Our signs, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people."

And those who fear Allah are not held accountable for them [the wrongdoers] at all, but [only for] a reminder - that perhaps they will fear Him.

And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with it [the Holy Quran], lest a soul be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor. And if it should offer every compensation, it would not be taken from it [that soul]. Those are the ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.'" Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.

And to establish prayer and fear Him." And it is He to whom you will be gathered.

And it is He who created the heavens and earth in truth. And the Day He says, "Be," and it is, His word is the truth. And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen and the witnessed; and He is the Wise, the Aware.”

As Allah, the Exalted, alone created and granted the faculties of sight, hearing and understanding, He can remove them if one persists on misusing them. Chapter 6 Al An'am, verse 46:

"Say, "Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allah could bring them [back] to you?" Look how we diversify the verses; then they [still] turn away."

But if one fails to show gratitude for these blessings, as well as the other countless blessings Allah, the Exalted, grants them, then they are inviting the punishment of Allah, the Exalted, in both worlds. Chapter 6 Al An'am, verse 47:

"Say, "Have you considered: if the punishment of Allah should come to you unexpectedly or manifestly, will any be destroyed but the wrongdoing people?""

In this world, the one who fails to show gratitude to Allah, the Exalted, will misuse the blessings they have been granted. Consequently, they will experience an imbalance in their mental and physical well-being, leading to disorganization in their personal and social lives, and they will not prepare adequately for their accountability on the Day of Judgement. This will lead to

stress and difficulties in both this life and the next, despite any material comforts they may enjoy.

Chapter 6 Al An’am, verse 47:

“Say, "Have you considered: if the punishment of Allah should come to you unexpectedly or manifestly, will any be destroyed but the wrongdoing people?"”

This verse also eliminates the false belief that one can persist on the disobedience of Allah, the Exalted, by misusing the blessings He has granted them, and yet they will be saved from the punishment of Allah, the Exalted, through excuses, intercession or through a special relationship they possess with Allah, the Exalted. To possess such a false belief directly challenges the justice and fairness of Allah, the Exalted, and must be avoided as it only encourages one to continue persisting on the disobedience of Allah, the Exalted. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

This verse highlights the distinction between genuine hope in Allah, the Exalted, and mere wishful thinking. Wishful thinking is characterized by a continued disobedience to Allah, the Exalted, while anticipating His mercy and forgiveness in both worlds. In contrast, true hope is rooted in the commitment to obey Allah, the Exalted, utilizing the blessings bestowed upon them in accordance with Islamic principles while hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This important distinction is elaborated upon in a Hadith recorded in Jami At Tirmidhi, number 2459. As indicated by the next verse, it is essential to recognize this difference and to cultivate authentic hope in the mercy and forgiveness of Allah, the Exalted, steering clear of wishful thinking, as the latter will not benefit them in this life or the hereafter. Chapter 6 Al An'am, verse 48:

"And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve."

It is important to note that good tidings and warnings only benefit the one who acts on them. Therefore, belief in them will not ensure one gains benefit and avoids harm until they act on the good tidings and warnings. Chapter 6 Al An'am, verse 48:

"…*So whoever believes and reforms - there will be no fear concerning them, nor will they grieve."*

In order to achieve peace of mind, one is expected to reform their intentions, speech and actions. They must correct their intention by only acting for the sake of pleasing Allah, the Exalted. Acting for any other reason will prevent one from obtaining reward in both worlds. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. They must reform their speech by either speaking good or remaining silent. Finally, they must reform their actions by correctly using the blessings they have been granted as outlined in Islamic teachings. This approach will help individuals achieve a harmonious mental and physical state, allowing them to appropriately prioritize their relationships and responsibilities while preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

But as Allah, the Exalted, does not demand perfection, whenever one happens to commit a sin, they only need to sincerely repent and remain firm on the obedience of Allah, the Exalted. Genuine remorse entails experiencing guilt, earnestly seeking forgiveness from Allah, the Exalted, and from those who have been harmed, provided that it does not cause additional issues. It is essential to make a heartfelt commitment to refrain from repeating the same or similar transgressions and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, one should consistently strive to obey Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles. Chapter 6 Al An'am, verse 48:

"…*So whoever believes and reforms - there will be no fear concerning them, nor will they grieve."*

It is essential to understand that this does not imply an individual will be free from challenges in life, as that would contradict the test of life in this world. Rather, this verse conveys that those who genuinely obey Allah, the Exalted, by wisely utilizing the blessings bestowed upon them according to Islamic principles, will be endowed with the mental fortitude to navigate life's trials and tribulations, ultimately achieving tranquility in both this world and the hereafter.

But those who choose to ignore the clear warnings and good tidings granted to mankind through divine revelation will inevitably misuse the blessings they have been granted. As a result, they will face a disruption in their mental and physical health, they will misplace everything and everyone within their life and they will be left unprepared for their accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the afterlife, regardless of any material luxuries they may enjoy. Chapter 6 Al An’am, verse 49:

“But those who deny Our verses - the punishment will touch them for their defiant disobedience.”

As the leaders of the non-muslims of Mecca did not desire to correctly use the blessings they had been granted as outlined in Islamic teachings and as they feared losing their social influence and leadership with the coming of Islam, they ignored the warnings and good tidings given to them through Islam and strived hard to prevent others from accepting Islam also. As a

result, they would fabricate baseless excuses for rejecting Islam, such as challenging the human nature of the Holy Prophets, peace be upon them, as they claimed a Holy Prophet, peace be upon them, should be a divine creature who has strange and supernatural powers. Chapter 6 Al An’am, verse 50:

“Say, "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel…"”

The function of a Holy Prophet, peace be upon them, is uniquely tailored for humanity, rendering it unreasonable to appoint beings like Angels for this role. The essential aim of a Holy Prophet, peace be upon them, is to serve as a concrete model for individuals on how to navigate various aspects of life. In contrast to humans, Angels do not experience what humans experience, such as fatigue, which would impede people's ability to relate to an Angelic Prophet, peace be upon him, thus potentially providing them with excuses before Allah, the Exalted, on the Day of Judgement. Consequently, even if Allah, the Exalted, were to designate an Angel as a Holy Prophet, peace be upon them, it would necessitate granting him a human form to ensure that people could genuinely emulate him. Therefore, the Holy Prophets, peace be upon them, must be human so that they behaviour can be emulated by others while their behaviour is directly controlled by divine guidance. Chapter 6 Al An'am, verse 50:

“…I only follow what is revealed to me…”

As Holy Prophets, peace be upon them, are divinely guided all their intentions, speech and actions are based on evidence and knowledge. Therefore, the one who follows them will base all their actions on evidence and knowledge also. This will ensure right guidance through every situation one can face, whether worldly or religious, so that they achieve peace of mind. Whereas, the one who avoids following the Holy Prophets, peace be upon them, will base all their decisions on their desires or the desires of others, such as social media, fashion and culture. As a result, they will always make the wrong decisions in life and therefore move from one situation to another while experiencing stress, difficulties and trouble, like a blind person wandering aimlessly in the dark wilderness, unable to protect themself from harm and unable to gain benefit. Chapter 6 Al An'am, verse 50:

"…I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?""

Consequently, individuals should embrace and implement Islamic principles for their own benefit, even when these principles conflict with their personal desires. They ought to act like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, despite the unpleasantness of certain medications and a rigorous dietary regimen. Just as this wise patient will attain optimal mental and physical health, so too will an individual who adheres to Islamic teachings. This is because Allah, the Exalted, possesses the ultimate knowledge necessary to help a person achieve a harmonious mental and physical state and to appropriately prioritize everything and everyone in their life. The collective understanding of human mental and physical conditions within society, despite extensive

research, falls short of achieving this goal, as it cannot address every challenge one may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure the proper arrangement of one's life due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, holds this comprehensive knowledge, which He has conveyed to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when observing those who utilize the blessings bestowed upon them in accordance with Islamic teachings versus those who do not. While many patients may not grasp the scientific rationale behind their prescribed treatments and thus place blind trust in their doctors, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam to recognize its beneficial impact on their lives. He does not require blind faith in these teachings; rather, He desires that individuals acknowledge their validity through clear evidence. However, this necessitates an unbiased and open-minded approach to the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, it is He alone who determines who is granted this peace and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 6 Al An’am, verses 50-51:

“…I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?" And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.”

This makes it clear that the only one who will act on the teachings of the Holy Quran is the one who truly believes in their accountability on the Day of Judgement. This is therefore an excellent way for one to assess the strength of their belief in the Day of Judgement. The stronger one’s belief in Judgement Day, the more they will adhere to the teachings of the Holy Quran, and by extension, the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as this is the only way one can prepare for their accountability on the Day of Judgement. One must therefore strengthen their belief in the Day of Judgement so that they are encouraged to practically prepare for it. This can be achieved when one reflects on the signs within the universe which indicate Judgement Day. For instance, Allah, the Exalted, revitalizes barren land through rain and brings a dormant seed to life to sustain creation. In a similar manner, Allah, the Exalted, has the power to resurrect humans, akin to how a seed buried in the Earth can sprout anew. The cyclical nature of the seasons serves as a clear illustration of resurrection; during winter, trees may seem lifeless as their leaves fall, yet they flourish again in other seasons. Additionally, the sleep-wake cycle of all

living beings exemplifies resurrection, as sleep resembles death by temporarily halting the senses. Allah, the Exalted, restores a person's soul to them if they are meant to continue living, thus reviving the sleeping individual. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Furthermore, the Day of Judgement is an inevitable event. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains an ideal distance from the Sun; any deviation would render it uninhabitable. Likewise, the water cycle operates in perfect harmony, allowing for the continuous sustenance of life on Earth. The soil is designed to support delicate seedlings while also being robust enough to support heavy structures. These examples not only suggest the existence of a Creator but also highlight the principle of balance. However, a significant imbalance exists in the actions of humanity. It is often seen that oppressive individuals evade consequences, while many who endure hardship do not receive their due rewards. Devout Muslims frequently encounter trials yet receive minimal recompense, whereas those who disregard divine guidance may enjoy worldly pleasures. Just as Allah, the Exalted, has established balance in His creations, the system of reward and punishment must also be equitable. This balance, however, is not evident in this current world, indicating that it will manifest at a later time, specifically on the Day of Judgement.

Allah, the Exalted, has the capacity to fully reward and punish in this life. However, one of the reasons for not executing complete punishment here is to provide individuals with numerous chances to genuinely repent and amend their actions. Furthermore, Allah, the Exalted, does not grant Muslims their full rewards in this world, as it is not a representation of Paradise. Additionally, faith in the unseen, particularly the complete rewards awaiting Muslims in the afterlife, is a crucial element of belief. In fact, it is this belief in the unseen that distinguishes faith, as perceiving rewards through the five senses, such as receiving full compensation in this life, would lack the same significance.

The apprehension of facing complete consequences, coupled with the aspiration for receiving full rewards in the afterlife, serves as a motivating factor for individuals to refrain from sinful actions and engage in virtuous behaviours.

For the Day of Recompense to begin, it is essential for this physical realm to come to a close. This is due to the fact that rewards and punishments can only be administered once all actions have ceased. Consequently, the Day of Recompense cannot occur until individuals' actions have reached their conclusion, suggesting that the material world will eventually come to an end.

Contemplating this discussion can enhance one's belief in the Day of Judgement, motivating individuals to utilize their bestowed blessings wisely, as instructed in the Holy Quran and the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him, ultimately leading to tranquillity and success in this life and the hereafter. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

This behaviour is the righteousness referred to in the main verses under discussion. Chapter 6 Al An’am, verse 51:

“And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.”

In addition, Allah, the Exalted, also eliminates the concept of wishful thinking in respect to the Day of Judgement in this verse. One must avoid adopting the false belief that they can persist on the disobedience of Allah, the Exalted, and someone else will save them from punishment on Judgement Day. This was the false belief adopted by the previous nations and sadly, many muslims have adopted a similar one whereby they believe the Holy Prophet Muhammad, peace and blessings be upon him, will save them from punishment on Judgement Day. While the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is acknowledged in numerous Islamic teachings, including the Hadith found in Sunan Ibn Majah,

number 4308, it remains a reality that some Muslims will still enter Hell. Experiencing even a moment in Hell is intolerable, thus it is crucial to avoid such a mindset. Furthermore, indulging in wishful thinking undermines the significance of the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, this attitude could lead to their exclusion from his intercession, and he may even bear witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse indicates the highlights Muslims as they are the sole group to embrace the Holy Quran, whereas non-Muslims have not accepted it and thus cannot renounce it. The outcome of the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day is obvious.

Consequently, it is crucial to avoid wishful thinking and instead cultivate sincere hope in the mercy of Allah, the Exalted, by diligently adhering to His obedience by wisely using the blessings He has granted in accordance with Islamic principles. Chapter 6 Al An’am, verse 51:

“And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.”

The Holy Prophet Muhammad, peace and blessings be upon him, would spread the teachings of Islam, as Allah, the Exalted, commanded him to do. The Holy Prophet Muhammad, peace and blessings be upon him, consistently showed a profound desire for individuals to embrace Islam for their own benefit. He particularly hoped that the influential leaders among the non-Muslims would convert, understanding that their followers would be more inclined to accept Islam as a result. When the esteemed leaders of the non-muslims of Mecca expressed a wish to discuss Islam with the Holy Prophet Muhammad, peace and blessings be upon him, they requested that he ask his less affluent Companions, may Allah be pleased with them, to leave during their discussions, as they preferred not to associate with those of lower status. In light of this request, and driven by his sincere wish for their acceptance of Islam, the following verse and others like them were revealed: chapter 6 Al An’am, verse 52:

“And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers.”

This has been discussed in Imam Al Wahidi’s, Asbab Al Nuzul, 6:52, Page 76.

This event highlights that Islam is an inclusive faith, emphasizing that worldly distinctions such as gender, ethnicity, wealth, and social status must not divide individuals. Muslims are encouraged to uphold the principles of Islam by treating everyone with respect and kindness. While it is true that certain individuals, like parents, may deserve special consideration, it is essential to extend kindness to all. A true believer must refrain from causing harm, whether verbal or physical, to others and their belongings, as emphasized in a Hadith found in Sunan An Nasai, number 4998. Furthermore, one should never consider themselves superior to others based on material possessions, as such a mindset contradicts Islamic teachings. All worldly blessings are granted by Allah, the Exalted, and thus, no one has the right to take pride in what belongs to another. True superiority is found in obedience to Allah, the Exalted. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

This entails appropriately utilizing the blessings one has received in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Given that intentions and many actions are often concealed, it is important for individuals to refrain from considering themselves superior to others or asserting the superiority of others. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Chapter 6 Al An'am, verse 52:

"And do not send away those who call upon their Lord morning and afternoon, seeking His countenance…"

Generally speaking, this indicates the importance of sincerely obeying Allah, the Exalted, in every situation and throughout one's day. This involves correctly using the blessings one has been granted as outlined in Islamic teachings. In addition, this verse emphasizes the importance of one's intention. Muslims are encouraged to develop complete sincerity towards Allah, the Exalted, by focusing on pleasing Him instead of seeking validation from others. It is important to note that those who act to gain the pleasure of anyone other than Allah, the Exalted, will not receive any reward from Him, as cautioned in a Hadith recorded in Jami At Tirmidhi, number 3154.

Chapter 6 Al An'am, verse 52:

"…Not upon you is anything of their account and not upon them is anything of your account…"

In addition, this verse makes it clear that the mission of the Holy Prophet Muhammad, peace and blessings be upon him, is to only convey the teachings of Islam to mankind in a clear and precise manner. His mission is not to force people to accept and act on right guidance. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

This underscores the importance of understanding that a Muslim's duty is not to force their beliefs on others. Rather, they should express the truth based on knowledge and clear evidence from Islamic teachings, enabling individuals to make their own life choices. In secular matters as well, one should offer guidance and insights based on knowledge and evidence, while avoiding the imposition of personal opinions. Therefore, it is crucial to refrain from a controlling demeanor in both religious and secular matters, as this is not the role of a Muslim and may result in unnecessary conflicts and stress.

Allah, the Exalted, then indicates a universal test with a specific example. Chapter 6 Al An’am, verses 52-53:

“And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers. And thus We have tried some of them through others that they say, "Is it these whom Allah has favored among us?"…”

All people and the worldly things they have been granted are a test for others. If one fails to understand the purpose of life in this world, observing others will become a source of misguidance for them. For example, those who sincerely obey Allah, the Exalted, by controlling their worldly desires and as a result, correctly use the blessings they have been granted as outlined in Islamic teachings, will appear as if they do not enjoy their worldly life, as they refrain from indulging in their desires. As a result, ignorant people will pity them and criticize them and avoid imitating their behaviour believing they are misguided. Similarly, when an ignorant person observes the rich and famous who indulge in all their worldly desires, they wrongfully feel envy and wish they lived like them. The only one who will pass the test of observing other people is the one who understands the test of life in this world. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

As a result, they will not be fooled by the outward appearances of the lives of other people and instead focus on fulfilling their purpose in this world. This involves correctly using the blessings they have been granted as outlined in

Islamic teachings. This method will assist individuals in attaining a balanced mental and physical state, enabling them to effectively prioritize their relationships and duties as they prepare for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. In addition, the one who behaves in this manner will show gratitude to Allah, the Exalted, and as a result, they will receive more reward, blessings and mercy in both worlds. Chapter 6 Al An’am, verse 53:

“And thus We have tried some of them through others that they might say, "Is it these whom Allah has favored among us?" Is not Allah most knowing of those who are grateful?”

And chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

To summarize, expressing gratitude with intention means acting solely to please Allah, the Exalted. Verbal expressions of gratitude can be either speaking positively or choosing to remain silent. Furthermore, demonstrating gratitude through actions involves utilizing the blessings one has been granted in ways that align with what is pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

But as Allah, the Exalted, does not demand perfection from grateful people, He will forgive any mistakes one happens to commit, as long as they sincerely repent. Chapter 6 Al An’am, verse 54:

“And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."”

True remorse involves feeling guilt, sincerely asking for forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not lead to further complications. It is crucial to genuinely commit to avoiding the same or similar wrongdoings and to restore any rights that have been violated in relation to Allah, the Exalted, and others. Additionally, one should continually endeavor to obey Allah, the Exalted, by properly using the blessings He has granted, in line with Islamic teachings.

But those who only wish to fulfil their worldly desires will not show gratitude to Allah, the Exalted, nor will they sincerely repent and reform their behaviour. As a result, the rightly guided people become clearly differentiated from the misguided. Chapter 6 Al An’am, verse 55:

“And thus do We detail the verses, and [thus] the way of the criminals will become clear.”

Therefore, each person must reflect on their behaviour and determine which path they are travelling on, and if required, they must change direction otherwise they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will experience a lack of mental and physical harmony, they will misplace everything and everyone within their life and hinder their ability to prepare for their accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the afterlife, regardless of any material comforts they may enjoy.

Allah, the Exalted, then further discusses the difference between the rightly guided path in this world and the misguided paths. Chapter 6 Al An’am, verse 56:

“Say, "Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided."”

This verse makes it clear that every path whereby one disobeys Allah, the Exalted, while obeying something else, such as social media, fashion and culture, is nothing but the misguided path of worldly desires. This makes it clear that every man-made code of conduct is only based on the desires of

people. Therefore, if one follows any man-made code of conduct in life, they will inevitably misuse the blessings they have been granted as the desires of people will always be biased and lack knowledge, experience and foresight. Consequently, they will not obtain peace of mind in this world or in the next.

In addition, it is evident that individuals who worship false deities are primarily driven by their own desires. These deities serve merely as physical representations of those desires. For instance, a person who venerates an idol understands that the inanimate object cannot dictate their actions; rather, the worshipper interprets how the idol would prefer them to behave. This code of conduct is rooted solely in their own wishes. Consequently, the worship of their desires becomes the foundation of their devotion. Those who are influential and wealthy often find themselves more entrenched in this mindset, as they recognize that embracing the truth of Islam would require them to adhere to a specific moral framework, thereby curtailing their pursuit of misguided desires. They therefore encourage others to follow their lead, fearing the loss of their power and status. Historically, this has led them to be among the first to reject and oppose the Holy Prophets, peace be upon them. This phenomenon is not a reflection of Islam's validity as a religion, but rather a manifestation of the desire to satisfy personal inclinations.

On the other hand, Islam is based on clear evidence and proofs directly received from Allah, the Exalted. As Allah, the Exalted, alone knows all things, He alone knows how one should use the blessings He has granted them so that they achieve peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 6 Al An’am, verse 57:

“Say, "Indeed, I am on clear evidence from my Lord…””

Allah, the Exalted, invites individuals to reflect on the tenets of Islam, allowing them to see the positive influence it can have on their lives. Instead of insisting on blind faith, He wishes for people to understand the truth of these teachings through clear evidence. This, however, requires an open and unbiased attitude when exploring the principles of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

But those who insist on pursuing their worldly desires will deny and ignore Islamic teachings, as it will prevent them from indulging in their desires. Chapter 6 Al An’am, verse 57:

“Say, "Indeed, I am on clear evidence from my Lord, and you have denied it…””

As this was the attitude of the leaders of the non-muslims of Mecca, they attempted to discourage others from accepting Islam, out of fear of losing their social influence and leadership. They would demand the punishment of Allah, the Exalted, to descend on them and when it did not, they would falsely use this as evidence against Islam. Chapter 8 Al Anfal, verse 32:

“And [remember] when they said, "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.""

And chapter 6 Al An’am, verse 57:

“…I do not have that for which you are impatient. The decision is only for Allah. He relates the truth, and He is the best of deciders."

As Allah, the Exalted, is extremely tolerant of the disobedience of people, He gives them respite so that they can sincerely repent and mend their ways. It is essential to recognize that the respite bestowed by Allah, the Exalted, is not everlasting. Assuming that the absence of immediate punishment signifies its nonexistence is a misconception. A delay in punishment does not imply that it will not occur. Such behavior will only cause one to persist on disobeying Allah, the Exalted. This will lead to an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. Consequently, critical aspects of life, including family, friendships,

career, and wealth, will become sources of anxiety. If they continue to defy Allah, the Exalted, they may unjustly attribute their stress to others, such as their partners. By isolating themselves from positive influences, they risk exacerbating their mental health issues, potentially resulting in depression, substance abuse, or suicidal thoughts. This pattern is obvious among those who misuse the blessings they have been granted, including the wealthy and famous, despite their outward success. Therefore, it is vital to make prudent use of the respite granted by Allah, the Exalted, before it comes to an end. This involves sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has granted in accordance with Islamic teachings. Chapter 6 Al An'am, verse 58:

"Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allah is most knowing of the wrongdoers.""

As the respite granted to those who disobey Allah, the Exalted, in this world is granted according to the infinite knowledge and wisdom of Allah, the Exalted, the next verse discusses some aspects of His knowledge. Chapter 6 Al An'am, verse 59:

"And with Him are the keys of the unseen; none knows them except Him…"

In order to adopt the correct belief in respect to the infinite knowledge of Allah, the Exalted, one must always remember that the knowledge of Allah,

the Exalted, is innate, infinite in size and has no beginning or end. Whereas, the knowledge of the creation will always be divinely granted, limited in size and has a beginning and an end. Any discussion beyond this should be avoided as one will inevitably indulge in pointless debates and discussions as these things will not be questioned about on Judgement Day. One must instead focus on Islamic topics which will be questioned about on Judgement Day, such as one's business dealings.

Chapter 6 Al An'am, verse 59:

"And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record."

A miraculous aspect of the Holy Quran is that it discusses abstract things, such as knowledge, in a practical way which can be easily visualized and understood. One of the benefits of this aspect of the Holy Quran is that it allows a muslim to remember Allah, the Exalted, even when they are not studying the Holy Quran. For example, the person who walks down a road and observes a leaf falling onto the ground should remember this verse and appreciate the infinite knowledge of Allah, the Exalted, which encompasses their intention, speech and actions. This reminder should encourage them to always correct their intention, speech and actions at all times as they will be held accountable for them in both worlds. So a worldly thing, such as a leaf falling becomes a powerful reminder of obeying Allah, the Exalted. This

involves correctly using the blessings they have been granted as outlined in Islamic teachings.

Chapter 6 Al An’am, verse 59:

“And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.”

In addition, the one who reflects on this verse can deduce that it is not from a person. Humans think in a similar way to one another and if a person were to discuss the extent of their knowledge, they would not refer to the things mentioned in this verse, as these things would not occur to them. Instead, they would discuss other things, such as the knowledge they possess about mathematics, business or science. The fact that this verse mentions things which would not occur to a human mind when discussing the extent of one’s knowledge is a clear sign this verse is not from a human being.

Allah, the Exalted, then combines multiple important requirements in the next verses that are needed to hold a person accountable on the Day of Judgement. Chapter 6 Al An’am, verse 60:

“And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled…”

The first requirement is the ability to revive the dead. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person’s soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

The second requirement needed to hold someone accountable on Judgement Day is knowledge of a person’s intention, speech and actions. Chapter 6 Al An’am, verse 60:

“And it is He who takes your souls by night and knows what you have committed by day. Then to Him will be your return; then He will inform you about what you used to do.”

The next requirement needed to hold someone accountable on Judgement Day is to possess the authority and power to do so, which is mentioned in the next verse. Chapter 6 Al An'am, verse 61:

"And He is the subjugator over His servants…"

The next requirement for a person to be held accountable on Judgement Day is that they must experience death in this world. Chapter 6 Al An'am, verse 61:

"…and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail."

When all these requirements for holding someone accountable on the Day of Judgement will be fulfilled by Allah, the Exalted, one must prepare for their inevitable accountability on the Day of Judgement by sincerely obeying Allah, the Exalted. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 6 Al An'am, verse 62:

“Then they are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.”

Not only does Allah, the Exalted, have full control over the requirements needed to resurrect and hold a person accountable on the Day of Judgement, but He also has ultimate and continuous control over the affairs of people in this world. Chapter 6 Al An’am, verses 63-64:

“Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.'” Say, "It is Allah who saves you from it and from every distress…”

A clear sign of the Oneness of Allah, the Exalted, along with His supreme power and authority over all creation, is a phenomenon experienced by many, regardless of their beliefs or lack thereof. In times of true difficulty, when their resources are insufficient, people naturally turn to One God, Allah, the Exalted, instead of seeking help from multiple deities, as their inner instincts lead them to this singular appeal during crises. This reality is often portrayed in films and television shows, where characters, even those who do not claim to believe in a deity, find themselves reaching out to One God in their moments of need. Despite filmmakers' attempts to minimize religious themes, this truth continues to resonate in the world of cinema.

This inherent longing to invoke One God, Allah, the Exalted, during times of distress stems from the depths of one's soul, which once existed in the presence of Allah, the Exalted, and acknowledged His sovereignty, unity, and supreme authority over all creation. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified."..."

It is important to pay attention to these moments, as they clearly reflect the Oneness of Allah, the Exalted. Such awareness can inspire belief in Him for those who may not yet believe, and it can motivate sincere obedience to Him by utilizing the blessings He has bestowed in ways that are pleasing to Him as outlined in Islamic teachings, as true peace and success are found in this. This truth resonates deeply within one's soul, particularly during challenging times. Chapter 10 Yunus, verse 22:

"It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed, they supplicate Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful.""

And chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

But even though this reality is experienced by most people yet when Allah, the Exalted, blesses them with ease, they return to disobeying Him, forgetting how they implored Him during their difficulty. Chapter 6 Al An’am, verse 64:

“Say, "It is Allah who saves you from it and from every distress; then you [still] associate others with Him."”

One must avoid this attitude and instead fulfil their promise of showing gratitude to Allah, the Exalted, when they accepted Him as their Lord and when they supplicated to Him during their time of need. Expressing gratitude through intention means acting solely to please Allah, the Exalted. Gratitude in speech entails either speaking positively or choosing silence. Furthermore, gratitude in actions requires utilizing the blessings granted by Him correctly as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they gain more blessings, peace and mercy in both worlds. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

As warned in the next verse, the one who fails to fulfil gratitude to Allah, the Exalted, will inevitably persist on disobeying Him by misusing the blessings they have been granted. As a result, they will experience a lack of mental and physical harmony, they will misplace everything and everyone within their life and they will fail to correctly prepare for their accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the afterlife, regardless of any material comforts they may have. Chapter 6 Al An’am, verse 65:

“Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand.”

When one disobeys Allah, the Exalted, by misusing the blessings they have been granted everything within their life will become a source of stress and difficulty for them. Those above them, such as their employer, the government and even elders within their family will become a source of stress and difficulty for them as they will misplace their loyalty with these things or fail to fulfil their rights as outlined Islamic teachings.

For example, the one who adopts blind loyalty to their elders will inevitably misuse the blessings they have been granted in order to please them. As people are fickle in nature, this person will ultimately not achieve the pleasure of their elders, nor will their elders protect them from the punishment of Allah, the Exalted. When a society persists on disobeying Allah, the Exalted, on a wide scale, then their leaders, the politicians, will also do the same as they believe the people will not hold them accountable, as they themselves are corrupt. This will only lead to the spread of corruption and injustice within society. Those who disobey Allah, the Exalted, in order to please their employers, such as Hollywood executives, will inevitably compromise on their values, self-respect and self-dignity for the sake of worldly success. This behaviour only ever leads to mental health problems when the person realises that their worldly success did not lead them to peace of mind. Therefore, those who disobey Allah, the Exalted, will experience punishment from above them. Chapter 6 Al An'am, verse 65:

"Say, "He is the [one] Able to send upon you affliction from above you…""

Those who persist on disobeying Allah, the Exalted, will also be punished by those beneath them, such as their children, employees and their businesses. When one disobeys Allah, the Exalted, by misusing the blessings they have been granted, they will fail to fulfil the rights of Allah, the Exalted, and people. As a result, the people in their life will become a source of stress for them. For example, they will not correctly raise their children according to the teachings of Islam. As a result, their children will become a source of stress and misery for them in both worlds. Those who do not fulfil the rights of their employees will find that they will adopt dishonesty towards their employer, nor will they dedicate their full efforts to making the business a success. These things will always affect the business in a negative way. Those who

disobey Allah, the Exalted, within their business, may earn the unlawful. As a result, everything they do with their unlawful wealth will become a source of stress and trouble for them, as Allah, the Exalted, does not accept anything which is rooted in the unlawful. Therefore, those who disobey Allah, the Exalted, will experience punishment from below them. Chapter 6 Al An’am, verse 65:

“Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet…””

When people persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted, then they will fail to fulfil the rights of people within their society. This will always lead to the spread of corruption and injustice. When these things spread within society, it always leads to disunity and infighting. Chapter 6 Al An’am, verse 65:

“Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another…””

Therefore, disobeying Allah, the Exalted, by misusing the blessings they have been granted only ever leads to problems, stress and difficulties from all directions, which affects people from an individual level to the entire society. Whereas, the one who sincerely obeys Allah, the Exalted, by

correctly using the blessings they have been granted as outlined in Islamic teachings will achieve peace of mind through a balanced mental and physical state and through correctly placing everything and everyone within their life. In addition, they will fulfil the rights of Allah, the Exalted, and people. This will ensure the spread of justice and peace within society. Chapter 6 Al An’am, verse 65:

“…Look how We diversify the signs that they might understand.”

As clear evidence and Islamic knowledge has been delivered to mankind with the perfect role model, they have no excuses but to follow the clear truth of Islam for their own benefit. Chapter 6 Al An’am, verse 66:

“But your people have denied it while it is the truth. Say, "I am not over you a manager.""

Therefore, individuals should adopt and apply Islamic principles for their own advantage, even if these principles clash with their personal wishes. They should behave like a wise patient who adheres to their doctor's medical recommendations, recognizing that it serves their best interests, despite the discomfort of certain treatments and a strict diet. Just as this wise patient can achieve optimal mental and physical health, so can anyone who follows Islamic teachings. This is because Allah, the Exalted, alone has the supreme knowledge and wisdom needed to guide a person towards a balanced

mental and physical state, effectively prioritizing all areas of their life and causing the spread of justice and peace within society through fulfilling the rights of Allah, the Exalted, and people.

Chapter 6 Al An’am, verse 66:

“But your people have denied it while it is the truth. Say, "I am not over you a manager."”

This underscores the importance of understanding that a Muslim's duty is not to force their beliefs on others. Rather, they should express the truth based on knowledge and clear evidence from Islamic teachings, granting individuals the liberty to choose their own life paths. Likewise, in secular issues, one should offer guidance and insights rooted in knowledge and evidence, while avoiding the imposition of personal opinions. Therefore, it is crucial to steer clear of a controlling mindset in both religious and secular spheres, as this is not the role of a Muslim and may result in unnecessary conflicts and stress.

Chapter 6 Al An’am, verse 66:

“But your people have denied it while it is the truth. Say, "I am not over you a manager."”

One must avoid ignoring Islamic teachings as the respite granted to them is only temporary. Chapter 6 Al An’am, verse 67:

“For every happening is a finality; and you are going to know.”

As discussed earlier, people who persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted should not be deceived into believing that the lack of immediate consequences or their failure to see any repercussions means they will avoid punishment entirely. Their attitude will inevitably cause them to obtain an unbalanced mental and physical state and they will misplace everything and everyone within their life. As a result, various aspects of their lives, such as family, friendships, careers, and wealth, will become sources of stress for them. If they continue to ignore the guidance of Allah, the Exalted, they may wrongly blame their stress on those closest to them, like their spouse. By distancing themselves from these positive influences, they risk worsening their mental health issues, which could lead to depression, substance abuse, and even suicidal thoughts. This behavior is often seen in individuals who consistently misuse the blessings they have been granted, including the wealthy and famous, despite their apparent enjoyment of material wealth. In addition, when one fails to obey Allah, the Exalted, they will inevitably fail to fulfil His rights and the rights of people. This will only lead to the spread of injustice and corruption within society, which will increase the distress of the people.

Those who persist on ignoring Islamic teachings, as it contradicts their worldly desires, will continue to disobey Allah, the Exalted, and also criticize those who strive to obey Him. In fact, when an individual chooses a different route than their peers, it may evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal aspirations over adhering to the obedience of Allah, the Exalted. Consequently, this can lead to criticism aimed at those who remain steadfast in their faith, frequently from family members.

Moreover, societal influences like social media, fashion trends, and cultural norms often place pressure on individuals who uphold Islamic values. Islam is frequently viewed as an obstacle to their goals of achieving financial success and social status. Sectors that Islam critiques, especially those linked to alcohol and entertainment, actively challenge the acceptance of Islamic principles and dissuade Muslims from adhering to their faith. This plays a major role in the widespread spread of anti-Islamic sentiments on various platforms, including social media.

Additionally, those who strive to adhere to Islamic principles, which promote moderation in personal desires and the correct use of the blessings one has been granted, often encounter negative views from individuals who indulge in excess—acting on their desires without limits, as Islam makes them appear animalistic. These individuals may try to dissuade others from embracing Islam and discourage Muslims from practicing their faith, attempting to lure them into a lifestyle of unchecked desire. They often target specific aspects of Islam, such as women's dress codes, to undermine its

appeal. However, perceptive individuals can easily recognize the superficial nature of these criticisms, which stem from a reluctance to accept Islam's focus on self-discipline. For instance, while they may criticize the Islamic dress code for women, they do not apply the same level of scrutiny to dress codes in other vital professions like law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, contrasted with their silence on other dress codes, underscores the weakness and unfounded nature of their arguments. Ultimately, it is the principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, as they seek to draw others into their misguided ways.

In cases like this, a muslim must remain firm on their obedience to Allah, the Exalted, and avoid the company of such people, while fulfilling their rights, otherwise they will be negatively influenced by these bad companions. This has been warned in a Hadith found in Sunan Abu Dawud, number 4833. Chapter 6 Al An’am, verse 68:

“And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversion. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.”

As discussed earlier, a muslim’s duty is to fulfil the rights of people according to the teachings of Islam but they duty is not to force right guidance on people. Chapter 6 Al An’am, verse 69:

“And those who fear Allah are not held accountable for them at all, but [only for] a reminder - that perhaps they will fear Him.”

A muslim must instead correctly represent Islam to the outside world so that non-muslims and other muslims can appreciate the widespread benefits of Islam. This is only achieved when one learns and acts on Islamic teachings so that they correctly use the blessings they have been granted. This will ensure they fulfill the rights of Allah, the Exalted, and people thereby causing the spread of justice and peace within society. In addition, this will ensure they adopt the positive characteristics discussed within Islamic teachings, such as generosity, patience and gratitude and avoid the negative characteristics discussed within Islamic teachings, such as pride, envy and ingratitude. This will aid them in correctly representing Islam to the outside world.

Even though a muslim must correctly represent Islam to the outside world, they should avoid the company of those whose only wish is to fulfil their worldly desires. As indicated in a Hadith from Sunan Abu Dawud, number 4833, a Muslim tends to follow the path of their friends. This suggests that individuals will unconsciously take on the traits, whether positive or negative, of those they associate with. Consequently, it is essential for a Muslim to seek the companionship of those who inspire them to adhere to the obedience of Allah, the Exalted. Chapter 6 Al An’am, verse 70:

“And leave those who take their religion as amusement and diversion and whom the worldly life has deluded…”

This includes those who pick and choose when to act on Islamic teachings and when to ignore them based on their desires. They treat Islam like a coat which they put on and take off according to their desires. The one who behaves in this manner is only worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

One must avoid this attitude as it will only encourage them to disobey Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will find themselves lacking mental and physical balance, they will misplace everything and everyone within their life and they will not correctly prepare for their accountability on the Day of Judgement. This will lead to stress and trouble in both their current life and the afterlife, irrespective of any material wealth they possess.

Chapter 6 Al An’am, verse 70:

“And leave those who take their religion as amusement and diversion and whom the worldly life has deluded…”

This also refers to muslims who have no desire to learn and act on Islamic teachings and instead listen to Islamic related content for the sake of entertainment, such as strange stories, and only take part in religious celebrations in order to convince themselves they are striving hard to please Allah, the Exalted, even though they have no intention to act on Islamic teachings thereby increasing their obedience to Allah, the Exalted, by correctly using the blessings they have been granted. One must avoid this attitude as it will only encourage them to persist on misusing the blessings they have been granted while convincing them they are a good and obedient muslim.

Chapter 6 Al An’am, verse 70:

“And leave those who take their religion as amusement and diversion and whom the worldly life has deluded…”

This also refers to those who compartmentalize their faith so that they take part in rituals acts of worship yet their faith has no influence over the other aspects of their lives, such as their family, work, personal or social life. As a result, they persist on misusing the blessings they have been granted. Compartmentalizing one’s faith in this way is a major reason why many

muslims who fulfil the basic acts of worship do not achieve peace of mind as they persist on misusing the blessings they have been granted. As a result, they obtain an unbalanced mental and physical state and misplace everything and everyone within their life.

Chapter 6 Al An’am, verse 70:

“And leave those who take their religion as amusement and diversion and whom the worldly life has deluded…”

This also refers to ignorant muslims who believe peace of mind lies in obeying worldly things, such as social media, fashion and culture and as a result they persist on misusing the blessings they have been granted while believing they are obedient servants of Allah, the Exalted. Similarly, this verse includes those who falsely believe they do not need to support their verbal declaration of faith in Allah, the Exalted, with actions. The world has deluded them into believing internal faith is enough to achieve peace of mind both worlds. As a result, they persist on misusing the blessings they have been granted, while believing they are a true muslim. In reality, this muslim is in great danger of losing their faith. It is essential to recognize that faith resembles a plant that requires nurturing through acts of obedience in order to thrive and endure. Just as a plant deprived of essential nutrients like sunlight will perish, so too can an individual's faith perish if not sustained by acts of obedience. This represents the greatest loss.

Chapter 6 Al An’am, verse 70:

“And leave those who take their religion as amusement and diversion and whom the worldly life has deluded…”

Even though one should avoid adopting the company of people who have adopted this attitude as they may well adopt their behaviour, none the less, a muslim must still continue reminding people of the importance of obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings and how it leads to peace of mind, through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. As discussed earlier, this reminder should be shown through one’s character through leading by example so that others, such as one’s relatives, can observe the widespread benefits of implementing Islamic teachings. Chapter 6 Al An’am, verse 70:

“…But remind with it [i.e. the Quran], lest a soul be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor…”

This verse emphasizes the importance of not assuming that a revered figure, such as the Holy Prophet Muhammad, peace and blessings be upon him, will save people from the consequences of their actions on Judgement Day regardless of their actions. Such an assumption does not reflect genuine

hope in the mercy of Allah, the Exalted, but rather a form of wishful thinking that lacks value in Islam. Wishful thinking entails disregarding the obedience of Allah, the Exalted, while still anticipating His mercy and forgiveness in this life and the hereafter. True hope, on the other hand, involves actively obeying Allah, the Exalted, by using the blessings granted to them in line with Islamic teachings. Only through this genuine effort can one sincerely aspire for the mercy and forgiveness of Allah, the Exalted, in both this world and the next. This important distinction is underscored in a Hadith from Jami At Tirmidhi, number 2459. It is essential to understand this difference and to foster authentic hope in the mercy and forgiveness of Allah, the Exalted, avoiding the pitfalls of wishful thinking that provide no real assistance in this life or the afterlife. Furthermore, while the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is indeed a reality, those who mock this by believing they will be saved even if they persist on the disobedience of Allah, the Exalted, may find themselves deprived of such intercession on Judgement Day. Instead, the Holy Prophet Muhammad, peace and blessings be upon him, may bear witness against them on that Day for failing to support their professed faith with appropriate actions. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to Muslims as they are the ones who have accepted the Holy Quran, in contrast to non-Muslims who have not, and therefore cannot renounce it. It is evident what will occur to the Muslim on Judgement Day who the Holy Prophet Muhammad, peace and blessings be upon him, testifies against. Consequently, it is crucial to transcend mere wishful thinking and foster authentic hope in the mercy of Allah, the Exalted. This

involves earnestly seeking the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, on Judgement Day by faithfully adhering to the obedience of Allah, the Exalted, by appropriately utilizing the blessings granted by Him according to Islamic principles.

Allah, the Exalted, also warns against another type of wishful thinking whereby one believes they will make amends for their disobedience to Allah, the Exalted, on Judgement Day, or offer some excuse in order to avoid facing the consequences of their actions. Chapter 30 Ar Rum, verse 57:

"So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh]."

And chapter 6 Al An'am, verse 70:

"…And if it should offer every compensation, it would not be taken from it. Those are the ones who are given to destruction for what they have earned…"

This verse concludes by warning those who take their faith as a joke by failing to support their verbal declaration of faith with actions. Chapter 6 Al An'am, verse 70:

"…For them will be a drink of scalding water and a painful punishment because they used to disbelieve."

In this world, individuals are recognized as Muslims based on their spoken affirmation of faith. However, in the afterlife, each person will be evaluated by Allah, the Exalted, according to their true inner state, which remains concealed from others. Consequently, a person who professes belief in Allah, the Exalted, and acknowledges their accountability in the hereafter, yet fails to align their actions with their declarations, may lack genuine faith in their spiritual heart. As a result, they could be regarded as a non-Muslim on the Day of Judgement, despite being legally recognized as a Muslim in this world.

As indicated by the next verse, a muslim must therefore support their verbal declaration of faith in Allah, the Exalted, with actions in order to avoid this outcome. Chapter 6 Al An'am, verse 71:

"Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us?...""

In order to avoid misguidance after being granted guidance through Islam, one must avoid obeying things which lead to the disobedience of Allah, the Exalted, such as social media, fashion and culture and instead remain firm in obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they remain rightly guided through every situation so that they achieve peace of mind. Whereas, the one who ignores Islamic teachings and instead obeys other things in the disobedience of Allah, the Exalted, such as social media, fashion and culture, will inevitably misuse the blessings they have been granted. As a result, they will experience a lack of mental and physical harmony, they will misplace everything and everyone within their life and they will not correctly prepare for their accountability on the Day of Judgement. This will lead to stress and difficulties in both this life and the afterlife, regardless of any material comforts they may enjoy. Chapter 6 Al An’am, verse 71:

“…[We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.' "…”

If one denies their servitude to Allah, the Exalted, they will inevitably become subservient to other things, such as people, social media, fashion, culture, and their employers. Juggling multiple and unfair masters leads only to stress, as it is impossible to satisfy them all due to their unpredictable nature. Just as an employee with several bosses struggles to meet everyone's expectations, those who reject the servitude of Allah, the Exalted, will find themselves burdened by many masters, ultimately losing their peace of mind. Over time, these individuals will experience sadness, loneliness, depression, and even suicidal thoughts, as their attempts to please their worldly masters fail to bring the fulfillment they seek. This fundamental truth

is clear to anyone, regardless of their level of education. But if one desires to avoid this outcome and instead achieve peace of mind, through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life, then they must accept and act according to the code of conduct granted to them by the One who knows all things, Allah, the Exalted. Chapter 6 Al An'am, verse 71:

"…Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.""

Therefore, individuals should adopt and apply Islamic principles for their own advantage, even when these principles may clash with their personal wishes. They ought to behave like a wise patient who adheres to their doctor's medical recommendations, recognizing that it serves their best interests, despite the discomfort associated with certain treatments and a strict diet. Just as this wise patient can achieve optimal mental and physical well-being, anyone who follows and practices Islamic teachings can reach similar outcomes. This is due to the fact that Allah, the Exalted, holds the supreme wisdom required to lead a person towards a balanced mental and physical condition, effectively prioritizing all facets of their life. But, as indicated in the next verse, this requires one to support their verbal declaration of faith with actions. Chapter 6 Al An'am, verses 71-72:

"…Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds. And to establish prayer and fear Him."…"

Establishing the obligatory prayers has been mentioned as it is the central pillar of actions in Islam. All other actions within Islam therefore revolve around the obligatory prayers. The practice of establishing obligatory prayers involves adhering to their complete requirements and manners, including timely observance. The significance of establishing these prayers is frequently emphasized in the Holy Quran, as they serve as a vital demonstration of one's belief in Allah, the Exalted. Furthermore, the five obligatory prayers, spaced throughout the day, serve as a continual reminder of the Day of Judgement, helping individuals to prepare for it, with each phase of the obligatory prayer symbolically linked to Judgement Day. Standing upright during prayer reflects how one will present themselves before Allah, the Exalted, on that momentous day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

The act of bowing serves as a poignant reminder of the numerous individuals who will face criticism on Judgement Day for failing to obey Allah, the Exalted, throughout their earthly existence. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique encompasses the failure to fully submit to the will of Allah, the Exalted, in every facet of life. The act of prostration during prayer serves as a reminder of the invitation for all to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not properly submit to Him throughout their earthly existence, which entails adhering to His commands in all areas of life, will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Assuming a kneeling position during prayer serves as a poignant reminder of the posture one will adopt before Allah, the Exalted, on the Day of Judgement, fearful of their final judgement. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Those who keep these elements in focus while praying will perform their prayers correctly, thereby ensuring their sincere obedience to Allah, the Exalted, during the intervals between prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2618, that the obligatory prayers differentiate between belief and disbelief. Those who do not fulfil their prayer obligations should be wary of departing this life without their faith. It is crucial to understand that faith is akin to a plant that needs proper care through acts of obedience to flourish. Just as a plant deprived of essential elements like sunlight will eventually wither and die, an individual's faith can also weaken and potentially perish without the sustenance of obedient actions. This loss has been warned against in the main verses under discussion. Chapter 6 Al An'am, verse 72:

"And to establish prayer and fear Him. And it is He to whom you will be gathered."

Facing the consequences of one's actions on the Day of Judgement is the purpose of life in this world and must therefore be feared. Chapter 6 Al An'am, verse 73:

“And it is He who created the heavens and earth with purpose…”

Upon examining the universe, one can observe numerous instances of balance. For instance, the Earth maintains an ideal distance from the Sun, ensuring its habitability; any deviation could render it uninhabitable. Likewise, the water cycle operates in a harmonious manner, with water evaporating from the oceans, condensing in the atmosphere, and returning as rain, thus sustaining life on Earth. The soil is designed to be both supportive, allowing delicate seedlings to emerge, and resilient enough to support heavy structures. These examples not only suggest the existence of a Creator but also highlight the principle of balance. However, a significant imbalance exists in the actions of humanity. It is often witnessed that oppressive individuals evade consequences, while many who endure hardship and oppression do not receive adequate recognition for their patience. Many devout Muslims face numerous challenges in this life, receiving only a fraction of their due rewards, while those who disregard divine guidance often enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in His creations, it is essential that the rewards and punishments for actions are also balanced. This imbalance in this world indicates that true justice will be realized at a later time, specifically on the Day of Judgement.

For the Day of Recompense to begin, the material world must come to an end. This is essential as the concepts of punishment and reward can only be administered once all actions have ceased. Consequently, the Day of Recompense cannot occur until human actions are fully concluded,

suggesting that the material world will eventually reach its conclusion. Chapter 6 Al An’am, verse 73:

“…And the day He says, "Be," and it is, His word is the truth. And His is the dominion [on] the Day the Horn is blown…”

As Allah, the Exalted, knows the intentions, speech and actions of all people, their accountability on the Day of Judgement is inevitable. Chapter 6 Al An’am, verse 73:

“…[He is] Knower of the unseen and the witnessed; and He is the Wise, the Acquainted.”

Chapter 6 Al An’am, verse 73:

“And it is He who created the heavens and earth in truth. And the day He says, "Be," and it is, His word is the truth. And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen and the witnessed; and He is the Wise, the Acquainted.”

In conclusion, since all of creation is under the complete authority and governance of Allah, the Exalted, individuals are compelled to adhere to His commandments. Just as one may encounter difficulties for not following the laws established by a nation's government, similarly, neglecting the directives of the Creator will result in difficulties in both this life and the hereafter. While a person may choose to leave a country if they disagree with its regulations, there is no escape from the dominion of Allah, the Exalted. Although societal rules may be subject to change, the divine laws set by Allah, the Exalted, remain unalterable. Furthermore, akin to a homeowner who establishes the rules of their residence regardless of external opinions, Allah, the Exalted, governs the universe and determines its laws, irrespective of human approval. Thus, it is essential to comply with these divine regulations for one's own benefit. Those who grasp this truth will willingly follow the commands of Allah, the Exalted, and endeavor to utilize their blessings in ways that are pleasing to Him, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals have the option to seek understanding of the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing their benefits for themselves and society, which ultimately leads to tranquility in both worlds, or they may choose to indulge their desires and disregard Islamic teachings. However, those who neglect to follow Islamic principles should be prepared to confront the repercussions of their decisions in both worlds, as no amount of objections, protests, or grievances will shield them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 6 – Al An’am, Verses 74-94

۞ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٧٤﴾

وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ﴿٧٥﴾

فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْءَافِلِينَ ﴿٧٦﴾

فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾

فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿٧٩﴾

وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّي فِي ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّي شَيْـًٔا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ۚ فَأَيُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ ۖ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ
وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَـٰرُونَ
وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ ٱلصَّـٰلِحِينَ ﴿٨٥﴾

وَإِسْمَـٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَـٰلَمِينَ ﴿٨٦﴾

وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّـٰتِهِمْ وَإِخْوَٰنِهِمْ وَٱجْتَبَيْنَـٰهُمْ وَهَدَيْنَـٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ
﴿٨٧﴾

ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا
كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾

أُو۟لَـٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هَـٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا
بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَـٰفِرِينَ ﴿٨٩﴾

أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُۖ فَبِهُدَىٰهُمُ ٱقۡتَدِهۡۗ قُل لَّآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ
إِنۡ هُوَ إِلَّا ذِكۡرَىٰ لِلۡعَٰلَمِينَ ﴿٩٠﴾

وَمَا قَدَرُواْ ٱللَّهَ حَقَّ قَدۡرِهِۦٓ إِذۡ قَالُواْ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٖ مِّن شَيۡءٖۗ قُلۡ مَنۡ أَنزَلَ
ٱلۡكِتَٰبَ ٱلَّذِي جَآءَ بِهِۦ مُوسَىٰ نُورٗا وَهُدٗى لِّلنَّاسِۖ تَجۡعَلُونَهُۥ قَرَاطِيسَ تُبۡدُونَهَا
وَتُخۡفُونَ كَثِيرٗاۖ وَعُلِّمۡتُم مَّا لَمۡ تَعۡلَمُوٓاْ أَنتُمۡ وَلَآ ءَابَآؤُكُمۡۖ قُلِ ٱللَّهُۖ ثُمَّ ذَرۡهُمۡ فِي
خَوۡضِهِمۡ يَلۡعَبُونَ ﴿٩١﴾

وَهَٰذَا كِتَٰبٌ أَنزَلۡنَٰهُ مُبَارَكٞ مُّصَدِّقُ ٱلَّذِي بَيۡنَ يَدَيۡهِ وَلِتُنذِرَ أُمَّ ٱلۡقُرَىٰ وَمَنۡ
حَوۡلَهَاۚ وَٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ يُؤۡمِنُونَ بِهِۦۖ وَهُمۡ عَلَىٰ صَلَاتِهِمۡ يُحَافِظُونَ ﴿٩٢﴾

وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ قَالَ أُوحِيَ إِلَيَّ وَلَمۡ يُوحَ إِلَيۡهِ شَيۡءٞ وَمَن
قَالَ سَأُنزِلُ مِثۡلَ مَآ أَنزَلَ ٱللَّهُۗ وَلَوۡ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِي غَمَرَٰتِ ٱلۡمَوۡتِ
وَٱلۡمَلَٰٓئِكَةُ بَاسِطُوٓاْ أَيۡدِيهِمۡ أَخۡرِجُوٓاْ أَنفُسَكُمُۖ ٱلۡيَوۡمَ تُجۡزَوۡنَ عَذَابَ
ٱلۡهُونِ بِمَا كُنتُمۡ تَقُولُونَ عَلَى ٱللَّهِ غَيۡرَ ٱلۡحَقِّ وَكُنتُمۡ عَنۡ ءَايَٰتِهِۦ تَسۡتَكۡبِرُونَ
﴿٩٣﴾

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ
ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ لَقَد
تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾

“And [mention], when Abraham said to his father Āzar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].

So when the night covered him [with darkness], he saw a star. He said, "This is my lord?" But when it set, he said, "I like not those that set [disappear]."

And when he saw the moon rising, he said, "This is my lord?" But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

And when he saw the sun rising, he said, "This is my lord? this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah.

Indeed, I have turned my face [self] toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.

And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?

And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?"

They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

And We gave to him [Abraham] Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.

And Zechariah and John and Jesus and Elias - and all were of the righteous.

And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds.

And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.

That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing.

Those are the ones to whom We gave the Scripture and wisdom and prophethood. But if they [the disbelievers] deny it, then We have entrusted it to a people who are not therein disbelievers.

Those [the Holy Prophets, peace be upon them] are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for it [this message] no payment. It is not but a reminder for the worlds."

And they did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers." Say, "Allah." Then leave them in their [empty] discourse, amusing themselves.

And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities [Mecca] and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers.

And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His signs, being arrogant."

"[It will be said to them], "And you have certainly come to Us alone [individually] as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim.""

After discussing the importance of obtaining peace of mind in both worlds by obeying Allah, the Exalted, through correctly using the blessings He has granted as outlined in Islamic teachings, Allah, the Exalted, emphasises this important principle with an example from history. Chapter 6 Al An'am, verse 74:

“And when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error.""

The Holy Prophet Ibrahim, peace be upon him, is discussed throughout the Holy Quran as he is the ancestor of both the non-muslims of Mecca and the people of the book who were living in Medina. Both claimed to be upholding his legacy, even though they both persisted on disobeying Allah, the Exalted, unlike the Holy Prophet Ibrahim, peace be upon him, whose every breath was rooted in the obedience of Allah, the Exalted, even if it meant he opposed his family and people. Chapter 6 Al An'am, verse 74:

“And when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error.""

They were in clear error as the truth is that every worshipper of false deities is merely worshipping their own desires. Their deities serve as a physical representation of those desires that they venerate. This is evident because an individual who worships a deity, whether tangible, such as an idol, or

intangible, such as fashion and culture, understands that the inanimate deity cannot dictate how they should live their life; instead, the worshipper themselves determines how they believe their lifeless deity would want them to behave. This personal code of conduct is founded solely on their own desires. Consequently, their adoration of these desires is the foundation of their worship. The wealthy and influential are even more entrenched in this mindset, as they recognize that embracing the truth of Islam would compel them to adhere to a specific moral framework that would inhibit them from pursuing their misguided desires. They thus encourage others to follow their lead, fearing the loss of their influence and power. This is why history has shown that they were often the first to reject and oppose the Holy Prophets, peace be upon them. This attitude is not about whether Islam is the right or wrong religion based on clear evidence; it is simply about satisfying their own desires.

The Holy Prophet Ibrahim, peace be upon him, understood this reality as he was inspired to reflect on the creation of the Heavens and the Earth and the purpose of life in this world. Chapter 6 Al An’am, verse 75:

“And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith].”

This reflection on the Heavens and the Earth is then discussed in greater detail in the next verses, so that the people in the time of the Holy Prophet Ibrahim, peace be upon him, and by extension, the future people, could follow in the footsteps of the Holy Prophet Ibrahim, peace be upon him, by understanding the Oneness of Allah, the Exalted, and the importance of

obeying Him. The Holy Prophet Ibrahim, peace be upon him, adopted a sarcastic tone in order to refute the false beliefs of his people. Chapter 6 Al An’am, verses 75:

“So when the night covered him [with darkness], he saw a star. He said, "This is my lord?" But when it set, he said, "I like not those that disappear."”

Anything that follows a specific pattern and path, such as the celestial bodies, cannot be worthy of worship as they are under the control and influence of someone else, namely, Allah, the Exalted. A deity is not controlled by something else, instead it controls others. Chapter 6 Al An’am, verse 77:

“And when he saw the moon rising, he said, "This is my lord?” But when it set…”

Just like the celestial bodies and all other creatures are under the guidance of their Creator, Allah, the Exalted, humans also need guidance in order to understand the path that leads to peace of mind in both worlds. Chapter 6 Al An’am, verses 77-78:

“And when he saw the moon rising, he said, "This is my lord?" But when it set, he said, "Unless my Lord guides me, I will surely be among the people

gone astray." And when he saw the sun rising, he said, "This is my lord? this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah.""

When one observes the creation within the Heavens and the Earth they will observe tranquility and peace. This is why people find comfort and tranquility observing the calmness of the sky. The major reason why the universe appears calm and tranquil is because each creation within the universe is following the path Allah, the Exalted, has chosen for it. If each creation, such as the Sun or Moon, chose its own course, then that would lead to chaos for the universe. Therefore, the calm and tranquility observed within the universe is a direct result of each creation following the course inspired to them by Allah, the Exalted. Similarly, as humans are part of the creation, when they follow in the footsteps of the rest of creation by following the path set out for them by Allah, the Exalted, then they too will obtain peace of mind and comfort. This path involves sincerely obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, they will appropriately position everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. Chapter 6 Al An'am, verse 79:

"Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.""

Whereas, those who fail to follow in the footsteps of the rest of creation and instead choose a path in life other than the one granted to them by Allah, the Exalted, then it will lead to chaos, just like chaos would occur if the creations within the universe, such as the Sun, adopted a path different than the one Allah, the Exalted, has chosen for them. As a result, this person will misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts.

Thus, an individual must embrace and act upon Islamic teachings for their own benefit, even if it goes against their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when faced with unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and implements Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life. The understanding of human mental and physical conditions that society holds will never suffice to reach this goal, despite extensive research, as it cannot resolve every challenge a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure the correct placement of everything and everyone in one's life, due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, has this comprehensive knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings

versus those who do not. Although, in many instances, patients may not grasp the scientific principles behind their prescribed medications and thus place their blind trust in their doctor, Allah, the Exalted, however encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require people to accept Islamic teachings blindly; rather, He desires them to acknowledge its veracity through its clear evidence. However, this necessitates that a person approaches the teachings of Islam with an unbiased and open mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, since Allah, the Exalted, is the sole ruler of the spiritual hearts of individuals, the abode of peace of mind, He alone determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in the right manner as outlined in Islamic teachings. Chapter 6 Al An’am, verse 79:

“Indeed, I have turned my face toward He who created the heavens and the earth…”

Facing Allah, the Exalted, involves obeying Him by correctly using the blessings one has been granted as outlined in Islamic teachings, at all times and in every situation. Therefore, obeying Allah, the Exalted, extends beyond the physical acts of worship. One must not treat Islam like a coat which they put on and take off according to their desires. The one who behaves in this manner is only worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

Chapter 6 Al An’am, verse 79:

“Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth…”

Inclining towards truth is accepting and acting on the fact that peace of mind can only be obtained through the obedience of Allah, the Exalted, as He alone knows how one can obtain it in both worlds.

In addition, associating partners with Allah, the Exalted, includes obeying something in the disobedience of Allah, the Exalted, such as social media, fashion and culture. These things will encourage one to misuse the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, they will misplace everything and everyone in their lives, and they will fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, despite any material comforts they may enjoy. Chapter 6 Al An’am, verse 79:

“Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah.”

Furthermore, as indicated in the next verse, when an individual chooses a different route in life than their companions, it may evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions favor personal aspirations over adhering to the obedience of Allah, the Exalted. Consequently, this can lead to criticism aimed at those who remain steadfast in their beliefs, frequently from relatives. Chapter 6 Al An'am, verse 80:

“And his people argued with him…”

Furthermore, societal factors such as social media, fashion trends, and cultural norms frequently exert pressure on individuals committed to Islamic values. Advocating for Islam is often perceived as a threat to their aspirations for wealth and social status. Industries that Islam critiques, particularly those associated with alcohol and entertainment, strive to undermine the acceptance of Islamic principles and discourage Muslims from following their faith. This significantly contributes to the widespread dissemination of anti-Islamic sentiments across various platforms, including social media.

Moreover, when individuals strive to follow Islamic teachings, which advocate for moderation in personal desires and the correct use of the blessings they have been granted, those who opt for a life of excess—indulging their desires without restraint—often perceive Islam and its practitioners in a negative light as it makes them appear animalistic. As a result, they attempt to dissuade others from accepting Islam and discourage Muslims from living out their faith, trying to entice them into a lifestyle of unrestrained desire. They frequently focus on particular elements of Islam, such as women's dress codes, to diminish its attractiveness. Nevertheless, those who are insightful can readily see the superficiality of their critiques, which arise from a disdain for Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not extend the same scrutiny to other essential dress codes in various sectors like law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, in contrast to their silence regarding other dress codes, highlights the fragility and baselessness of their arguments. Ultimately, it is the tenets of Islam and the disciplined conduct of

its followers that provoke them to launch various assaults on Islam in an attempt to lead others into their misguided lifestyles.

But in cases like these, one must remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. They must understand that pleasing people in the disobedience of Allah, the Exalted, will never lead to peace of mind, as people cannot protect one from the punishment of Allah, the Exalted. In addition, as people are fickle in nature, no matter how hard one tries, they will never be able to please them. So in the end, they will not please Allah, the Exalted, nor people. In addition, the one who aims to please people will inevitably misuse the blessings they have been granted. Consequently, they will experience a mental and physical imbalance, they will misplace everything and everyone within their life and inadequately prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both aspects, regardless of any material comforts they might possess. Chapter 6 Al An'am, verses 80-81:

"…He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should will something. My Lord encompasses all things in knowledge; then will you not remember?" And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?"

Whereas, the one who remains firm on obeying Allah, the Exalted, while displeasing people will be protected by Him from the negative effects of people, even if this protection is not obvious to them. In addition, the one who obeys Allah, the Exalted, will correctly use the blessings they have been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace of mind in both worlds. Chapter 6 Al An'am, verse 82:

"They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided."

As the teachings of Islam are simple and rooted in clear knowledge and evidence, no one is left with excuses to ignore or reject them. Chapter 6 Al An'am, verse 83:

"And that was Our [conclusive] argument which We gave Abraham against his people…"

The one who accepts this reality will obtain peace of mind in both worlds even if Islamic teachings contradicts their desires. Controlling one's desires is a minor sacrifice for attaining peace of mind and body, similar to how an individual manages their diet to maintain good physical health. In contrast,

life turns into a bleak prison for those who cannot find peace of mind, regardless of how many of their desires they satisfy. This difference becomes evident when one looks at the lives of the wealthy and famous. Chapter 6 Al An'am, verse 83:

"…We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing."

Therefore, obtaining high status in both worlds is linked to sincerely obeying Allah, the Exalted, by correctly using the blessings one has been granted as outlined in Islamic teachings so that they achieve peace of mind in both worlds. High status is therefore not linked to worldly success or other worldly things, such as gender, ethnicity or anything else. Chapter 49 Al Hujurat, verse 13:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

In addition, it is essential to understand that because a person's intentions are hidden from others, individuals cannot judge others as better based only on outward actions. Therefore, they should refrain from claiming superiority for themselves or others, as only Allah, the Exalted, knows the intentions, words, and deeds of every individual. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Only after the Holy Prophet Ibrahim, peace be upon him, made sacrifices for the sake of Allah, the Exalted, such as challenging his misguided people, facing their persecution with patience and migrating away from them, did Allah, the Exalted, grant Him blessings. Chapter 19 Maryam, verse 49:

"So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet."

And chapter 6 Al An'am, verse 84:

"And We gave to Abraham, Isaac and Jacob…"

It is essential to recognize that just as an individual cannot achieve worldly success, like becoming a doctor, without effort and sacrifices one cannot attain peace of mind in both worlds without effort and sacrifices. Sadly, many

Muslims mistakenly think that merely declaring their faith in Islam is sufficient for them to receive peace of mind and success in both worlds, leading them to believe that they do not need to exert themselves or make sacrifices to please Allah, the Exalted. Islam presents a straightforward and comprehensive philosophy: individuals will receive good in both worlds based on their efforts. If a Muslim does not invest significant effort in pleasing Allah, the Exalted, by appropriately utilizing the blessings they have been given as described in Islamic teachings, they should not anticipate much from Allah, the Exalted. Chapter 53 An Najm, verse 39:

"And that there is not for a person except that [good] for which he strives."

Even the Holy Prophets, peace be upon them, were only granted with right guidance after they strived hard to please Allah, the Exalted, by correctly using the blessings they had been granted. Chapter 6 Al An'am, verses 84-86:

"And We gave to Abraham, Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good. And Zechariah and John and Jesus and Elias - and all were of the righteous. And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds."

In fact, as discussed earlier, their superiority over the rest of mankind was due to their obedience to Allah, the Exalted. Chapter 49 Al Hujurat, verse 13:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

The people from different generations who understood this fact, followed in the footsteps of the Holy Prophets, peace be upon them, in sincerely obeying Allah, the Exalted, by correctly using the blessings they had been granted as outlined in divine teachings. As a result, they were guided to peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 6 Al An'am, verse 87:

"And from their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path."

Therefore, the one who desires to be guided towards peace of mind in both worlds must follow in their footsteps. Chapter 6 Al An'am, verse 88:

“That is the guidance of Allah by which He guides whomever He wills of His servants…”

But if one chooses to ignore right guidance and instead pursues their desires by misusing the blessings they have been granted will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. As a result, all of their efforts to obtain worldly success will be wasted as it did not lead them to peace of mind and they are therefore losers in both worlds. Chapter 6 Al An’am, verse 88:

“…But if they had associated others with Allah, then worthless for them would be whatever they were doing.”

And chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

Allah, the Exalted, then reminds the non-muslims of Mecca and the people of the book living in Medina, that the Holy Prophets, peace be upon them, have always delivered the same message. Chapter 6 Al An'am, verse 89:

"Those are the ones to whom We gave the book and wisdom and prophethood…"

The book may be alluding to the law, which serves as the code of conduct that individuals must adhere to in order to properly utilize the blessings bestowed upon them. This adherence will guarantee that they attain peace of mind and fulfill the rights of Allah, the Exalted, as well as those of other individuals. Consequently, this law will promote the establishment of peace and justice within the community. Wisdom is essential, as it instructs individuals on how to effectively apply their knowledge, including the law, so that it benefits both themselves and others in this world and the next. To foster a just and peaceful society, both law and wisdom are indispensable. Without wisdom, the law can be easily misinterpreted, allowing individuals to exploit loopholes to harm others. Conversely, wisdom devoid of the law may lead individuals to adopt a personal code of conduct based on their subjective understanding of what is right and just. As previously mentioned, all human-created codes of conduct will ultimately fail to provide peace of mind due to deficiencies in knowledge, experience, foresight, and the presence of biases, whether deliberate or inadvertent. Thus, wisdom without the law will also hinder the attainment of peace of mind and obstruct the promotion of peace and justice within society, as individuals will neglect to uphold the rights of others correctly.

Chapter 6 Al An’am, verse 89:

“Those are the ones to whom We gave the book and wisdom and prophethood…”

The Holy Prophet Muhammad, peace and blessings be upon him, is therefore delivering the same message and is the end of the Prophetic mission in this world. Both the non-muslims of Mecca and the people of the book recognized this truth yet denied Islam as it challenged their worldly desires and out of fear of losing their social status and leadership with the coming of Islam.

The non-Muslims of Mecca, being proficient in the Arabic language, understood that the Holy Quran was not the product of a created being. Furthermore, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before he declared his Prophethood, they recognized that he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

The scholars from the people of the book denied Islam despite the fact that the Holy Quran affirmed the unaltered and accurate teachings of earlier divine texts and rectified the modified teachings. Since the Holy Prophet Muhammad, peace and blessings be upon him, did not engage with the earlier divine scriptures—a fact acknowledged by both the people of the book and the non-Muslims of Mecca—he could not have been aware of the edited or unedited teachings of these divine texts, which serves as additional evidence of the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt."

The scholars from the people of the book recognized the genuineness of Islam, as they were familiar with its Author, Allah, the Exalted. They also recognized the Holy Prophet Muhammad, peace and blessings be upon him, as well as the Holy Quran, since both were mentioned in their sacred writings. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

The people of the book felt envious of the Holy Prophet Muhammad, peace and blessings be upon him, because of his heritage as a descendant of the Holy Prophet Ismaeel, peace be upon him, instead of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. Their entire religious belief system was centered on the importance of lineage, which they thought gave them superiority over others. As a result, they struggled to accept and follow a Holy Prophet, peace and blessings be upon him, who came from a different lineage, as this would challenge the superiority complex they had built.

As a result, both the non-muslims of Mecca and many scholars from the people of the book from Medina rejected Islam. But their denial only harmed them, as people will always exist who recognize and accept the truth knowing it will guide them to peace of mind both worlds. Chapter 6 Al An’am, verse 89:

“…But if the disbelievers deny it, then We have entrusted it to a people who are not therein disbelievers.”

Allah, the Exalted, does not impose right guidance on anyone; rather, He distinguishes the right path from the wrong ones, enabling individuals to find peace in both this life and the hereafter if they so choose. Those who fail to understand this essential truth may develop arrogance, mistakenly thinking they are doing Allah, the Exalted, a favor by adhering to Islamic teachings. This arrogance can obstruct their true obedience to Allah, especially when their personal desires clash with His commands, leading them off course. Conversely, those who understand that their faith and obedience ultimately benefit themselves will nurture humility before Allah, the Exalted, and remain committed to their obedience during both trials and times of ease. In difficult moments, they will demonstrate patience, and in times of ease, they will show gratitude. Gratitude in intention means acting solely to please Allah, while gratitude in speech can be expressed through good words or silence. Furthermore, gratitude in actions involves appropriately utilizing the blessings one has received as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience means refraining from complaints in both words and actions, while consistently obeying Allah, the Exalted, trusting that He always selects what is best for them, even if it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

As a result, a person who consistently acts in accordance with this proper behaviour in every situation will gain steadfast support and mercy from Allah, the Exalted. This leads to tranquillity in both this life and the afterlife, as demonstrated in a Hadith recorded in Sahih Muslim, number 7500.

Allah, the Exalted, then teaches a general lesson with a specific example. Chapter 6 Al An’am, verse 90:

“Those are the ones whom Allah has guided, so from their guidance take an example…”

Allah, the Exalted, commands the Holy Prophet Muhammad, peace and blessings be upon him, to obtain right guidance from the behaviour of the Holy Prophets, peace be upon them, before him. In general, this encourages individuals to avoid a self-centred perspective, where they concentrate exclusively on their own lives and issues. Those who embrace such a mindset forfeit valuable lessons from both broader history and their personal journeys, as well as the situations of those around them. Gaining understanding from these elements is one of the most effective methods to improve one's behaviour and avoid repeating past errors, ultimately leading to peace of mind. For example, observing the wealthy and famous squander the blessings they have been granted, only to be plagued by stress, mental health challenges, addiction, and even suicidal thoughts—despite brief moments of happiness and luxury—serves as a significant lesson. It instructs onlookers to refrain from misusing the blessings they have been given, reinforcing the notion that genuine peace of mind is not achieved through material wealth and the fulfilment of every desire. Likewise, witnessing someone who is ill should foster appreciation for one's own health and promote its proper utilization before it is taken away. Therefore, Islam consistently encourages Muslims to remain aware and observant, rather than becoming so absorbed in their own lives that they neglect the world around them. Chapter 47 Muhammad, verse 10:

“Have they not traveled through the land and seen how was the end of those before them?...”

One of the main things that prevents people from accepting advice and right guidance is the payment they must give in order to obtain it. But Allah, the Exalted, makes it clear that Islamic teachings and guidance is a gift to whomever desires to obtain peace of mind in both worlds. Chapter 6 Al An’am, verse 90:

“…Say, "I ask of you for this message no payment. It is not but a reminder for the worlds."”

This highlights the sincerity of Allah, the Exalted, towards His creation. Allah, the Exalted, nor Islam benefit from people accepting and acting on Islamic teachings. The benefit is solely gained by the people. This level of sincerity will never be found in any other code of conduct one can live by in this world and is therefore another evidence indicating the truthfulness of Islam.

But those who fail to see the benefit of controlling their worldly desires will go at great lengths to deny Islamic teachings, despite its sincerity towards

people and the widespread benefits one gains through accepting and acting on it. Chapter 6 Al An’am, verse 91:

“And they did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything."…”

It was unwise for anyone, such as the non-muslims of Mecca or the people of the book living in Medina, to claim that the Holy Quran was authored by a human. As previously mentioned, the non-Muslims of Mecca, being experts in the Arabic language, recognized that the Holy Quran could not be the words of a mere mortal. Furthermore, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before he declared his Prophethood, they were well aware that he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Both the people of the book and the non-Muslims in Mecca were aware that the Holy Prophet Muhammad, peace and blessings be upon him, had not engaged with the earlier divine texts, making it impossible for him to have invented the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The scholars from the people of the book distinctly recognized the veracity of Islam, recognizing Allah, the Exalted, as the Author of the Holy Quran, due to their familiarity with His words found in their sacred texts. Moreover, both the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran were referenced in their divine scriptures. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

And chapter 6 Al An’am, verse 91:

“And they did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much...””

Even though the previous divine scriptures were a source of light for the people which allowed them to differentiate between the correct path, which led to peace of mind, from the wrong paths in life, out of greed for worldly things, such as wealth and leadership, many scholars from the people of the book intentionally misinterpreted, edited and concealed divine knowledge. Sadly, even some Muslim scholars, who prioritize their own school of thought over loyalty to Allah, the Exalted, exhibit similar behavior. They deliberately distort Islamic teachings and instill fear in their ignorant followers, discouraging them from listening to or following scholars from other schools of thought. This is an effort to maintain their followers, who offer them excessive respect, admiration, and gifts. Muslims should avoid thoughtless imitation of others; they ought to seek to comprehend and apply Islamic principles. Such dedication will help them adhere to the authentic teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, rather than blindly following others. Islam strongly condemns the practice of unthinking imitation, advocating instead for the pursuit of knowledge and the thoughtful application of Islamic teachings. Furthermore, a scholar whose primary goal is to amass followers and satisfy their worldly desires, such as admiration and gifts, will discover that the material gains they acquire will lead to stress and unhappiness in both this life and the hereafter, as they cannot escape the authority of Allah, the Exalted, particularly over their spiritual hearts, the abode of peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Furthermore, this individual is bound to misuse the blessings they have been granted. Consequently, they will end up in a tumultuous mental and physical state, creating disorder in their relationships and responsibilities, which will leave them ill-prepared to face their accountability on the Day of Judgement. This will result in anxiety, challenges, and hardships in both worlds, no matter the material comforts they might possess. Additionally, these scholars have been warned of Hell, in a Hadith found in Sunan Ibn Majah, number 253.

Allah, the Exalted, then reminds people that the knowledge found in divine teachings cannot be gained directly from a source other than Allah, the Exalted, unlike other branches of knowledge, such as science, which can be obtained indirectly from Allah, the Exalted, through research. Chapter 6 Al An’am, verse 91:

“…Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers."…”

In general, it is crucial for Muslims to recognize that their worldly knowledge, no matter how extensive, is insufficient for achieving success in their spiritual lives. While acquiring beneficial worldly knowledge is commendable according to Islamic teachings, as it serves as a valuable means to secure lawful sustenance for oneself and their dependents, it does not adequately prepare them for navigating their religious journey in this world. For instance, worldly knowledge often fails to instruct individuals on how to effectively manage challenges or tests in a manner that pleases Allah, the Exalted, thereby earning rewards in both this life and the hereafter. A Muslim who relies solely on worldly knowledge cannot fulfill the obligatory duties and traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In reality, religious knowledge possesses the ability to lead one to success in both worlds, while worldly knowledge only provides assistance in this life. Those who have religious knowledge can obey Allah, the Exalted, by correctly using the blessings He has granted them. This will ensure they obtain a balanced mental and physical state, it will ensure they correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Conversely, worldly knowledge may encourage individuals to forge their own religious paths rather than adhering to the teachings of the rightly guided, specifically the righteous predecessors. Religion is not about inventing one's own way; it is fundamentally about following Islamic teachings.

Sadly, numerous Muslims with worldly knowledge fail to recognize this crucial aspect, which diminishes their opportunities for success in both worlds. Consequently, Muslims ought to pursue and apply both religious and practical worldly knowledge if they wish to succeed in both worlds. This underscores the obligation of acquiring beneficial knowledge for all Muslims, as stated in a Hadith from Sunan Ibn Majah, number 224. But those who fail to appreciate the value of divine knowledge and how it guides people to peace of mind in both worlds will persist on pursuing their desires. Chapter 6 Al An’am, verse 91:

“…Say, "Allah [revealed it]." Then leave them in their distraction, amusing themselves.”

As a result of their attitude, this person will misuse the blessings they have been granted. Consequently, they will find themselves in an unsteady mental and physical condition, causing them to misplace everything and everyone in their lives, ultimately failing to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts.

But those who desire to obtain peace of mind in both worlds, will appreciate the widespread benefits of Islamic teachings and as a result, they will sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 6 Al An’am, verse 92:

“And this is a Book which We have sent down, blessed and confirming what was before it…”

As mentioned before, the Holy Quran affirms the accurate teachings found in earlier divine scriptures and rectifies those teachings that have been altered by humans throughout history. The alterations made to the earlier

divine texts were often motivated by scholars seeking material gains, such as power and riches. Unlike these previous scriptures, the Holy Quran is protected from any alterations, as Allah, the Exalted, has vowed to preserve it, serving as yet another indication of its miraculous nature. Chapter 15 Al Hijr, verse 9:

“Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian.”

Although it cannot be modified, it can still be misinterpreted to gain worldly possessions like power and wealth. One should refrain from emulating the scholars of the people of the book, as this path only leads to difficulties in both worlds. The worldly gains acquired in this way will ultimately bring stress, hardship, and sorrow in both worlds. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, has cautioned such individuals about Hell in a Hadith recorded in Sunan Ibn Majah, number 253. Furthermore, as this individual leads others astray by distorting the teachings of the Holy Quran, their sins will multiply based on the number of followers of their misinterpretations. This warning is found in a Hadith in Jami At Tirmidhi, number 2674.

Allah, the Exalted, makes it clear throughout the Holy Quran that the duty of the Holy Prophet Muhammad, peace and blessings be upon him, was to deliver the final message and to leave people with his own role model for them to emulate. His duty was not to force right guidance on people. Chapter 6 Al An’am, verse 92:

“And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it…”

And chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

In general, this underscores the importance of understanding that a Muslim's duty is not to force their beliefs or opinions onto others. Rather, they should express the truth based on the knowledge and clear evidence present in Islamic teachings, granting individuals the liberty to choose their own life paths. Likewise, in secular issues, one ought to offer advice and explanations rooted in knowledge and evidence while avoiding the imposition of their views on others. Therefore, it is crucial to steer clear of a controlling mindset in both religious and secular situations, as this is not the function of a Muslim and can result in unnecessary conflicts and stress.

Allah, the Exalted, then makes it clear that only those who fear their accountability on the Day of Judgement will accept and act on Islamic teachings, as this is the only way one can prepare for their accountability correctly. Chapter 6 Al An’am, verse 92:

"…Those who believe in the Hereafter believe in it…"

From this truth, one can judge how strong their belief is in their accountability on the Day of Judgement. The stronger one's belief, the more they will learn and act on Islamic teachings in order to prepare for their accountability. The weaker their belief in Judgement Day, the less they will learn and act on Islamic teachings as they are not interested in preparing for their accountability. One must therefore strengthen their belief in the Day of Judgement so that they are encouraged to practically prepare for it by learning and acting on Islamic teachings.

The universe is filled with numerous signs that reinforce one's faith in the Day of Judgement. For instance, Allah, the Exalted, utilizes rain to revive a lifeless, barren land and brings a dead seed to life to sustain creation. In the same way, Allah, the Exalted, has the power to resurrect the human being, likened to a dead seed buried in the Earth, just as the seed comes to life. The transformation of the seasons is a clear illustration of resurrection. For example, in winter, the leaves of trees wither and fall, leaving the tree seemingly lifeless. However, in other seasons, the leaves reemerge, and the tree is once again vibrant with life. Additionally, the sleep-wake cycle of all living beings serves as another example of resurrection. Sleep is akin to death, as the sleeper's senses are temporarily suspended. Allah, the Exalted, then restores a person's soul if they are meant to continue living, thus reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Furthermore, the Day of Judgement is an event that is destined to happen. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains an ideal and balanced distance from the Sun. If it were even slightly closer or farther away, it would become uninhabitable. Likewise, the water cycle, which entails the evaporation of water from the ocean into the atmosphere, followed by condensation to produce rain, is meticulously balanced to ensure that life can thrive on Earth. The ground has been designed in a way that allows delicate branches and shoots of seeds to break through, providing crops for sustenance, while also being robust enough to support heavy structures built upon it. Numerous examples exist that not only point to a Creator but also to the concept of balance. However, one significant aspect of this world is evidently unbalanced: the actions of humanity. It is common to witness oppressive and tyrannical individuals who evade consequences in this life. In contrast, countless individuals suffer oppression and face various hardships without receiving their due rewards for their endurance. Many Muslims who faithfully obey Allah, the Exalted, often encounter numerous challenges in this world and receive only a fraction of their rewards, while those who openly defy Allah, the Exalted, indulge in worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. Yet, this is clearly not the case in this world, which is why it must take place at another time, specifically on the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this life. However, one of the reasons He does not completely punish in this world is to provide individuals with numerous chances to genuinely repent and amend their actions. He refrains from granting Muslims their full rewards here because this life is not Paradise. Furthermore, faith in the unseen, particularly the complete rewards awaiting Muslims in the afterlife, is a crucial element of belief. In fact, it is this belief in the unseen that distinguishes faith. If one could only believe in what is tangible through the five senses, like receiving full rewards in this life, it would not hold the same significance.

In addition, the fear of complete punishment combined with the hope of receiving full rewards in the afterlife will motivate individuals to refrain from sinful actions and engage in virtuous deeds.

For the Day of Recompense to begin, the material world must come to an end. This is due to the fact that punishment and reward can only be administered once all actions have ceased. Consequently, the Day of Recompense cannot occur until individuals' actions have been completed. This suggests that the material world will eventually come to an end, whether sooner or later. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Contemplating this discussion will reinforce one's belief in the Day of Judgement, motivating them to prepare by utilizing the blessings they have received in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, ultimately leading to peace of mind and success in both this life and the hereafter. This practical preparation has been summarised in the main verses under discussion. Chapter 6 Al An'am, verse 92:

"…Those who believe in the Hereafter believe in it, and they are maintaining their prayers."

The establishment of obligatory prayers is highlighted as a fundamental pillar of actions in Islam. Consequently, all other actions within Islam are centered around these obligatory prayers. Establishing the obligatory prayers requires fulfilling them correctly, including observing them on time. The importance of these prayers is often underscored in the Holy Quran, as they represent a crucial expression of one's faith in Allah, the Exalted. Additionally, the five obligatory prayers, distributed throughout the day, act as a constant reminder of the Day of Judgement, aiding individuals in their preparation for it, with each segment of the obligatory prayer symbolically associated with Judgement Day. Standing upright during prayer signifies how one will present themselves before Allah, the Exalted, on that significant day. Chapter 83 Al Mutaffifin, verses 4-6:

"Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?"

The gesture of bowing stands as a powerful reminder of the many people who will encounter criticism on Judgement Day for not adhering to the commands of Allah, the Exalted, during their time on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique highlights the inability to completely surrender to the will of Allah, the Exalted, in every aspect of life. The act of prostration during prayer acts as a reminder of the call for everyone to prostrate before Allah, the Exalted, on Judgement Day. However, individuals who failed to fully submit to Him during their time on earth, which involves following His commands in all aspects of life, will discover that they are unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

Taking a kneeling position while praying acts as a powerful reminder of the stance one will take before Allah, the Exalted, on the Day of Judgement, filled with apprehension about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

Individuals who maintain these aspects in mind while praying will carry out their prayers correctly, thus guaranteeing their genuine submission to Allah, the Exalted, during the time periods between their prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2618, that the mandatory prayers serve as a distinction between belief and disbelief. Those who neglect their prayer duties should be cautious about leaving this world without their faith. It is vital to recognize that faith resembles a plant that requires proper nurturing through acts of obedience to thrive. Just as a plant lacking essential components like sunlight will ultimately fade and die, a

person's faith can also diminish and die without the nourishment of obedient deeds.

History has clearly shown the great extent the people who only wanted to pursue their worldly desires went in order to avoid accepting divine guidance and the extend they went in order to prevent other people from accepting divine guidance, as they feared losing their social position and leadership. Chapter 6 Al An’am, verse 93:

“And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed."…”

In the ninth year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, a delegation came to visit him. Among them was Musaylima, the liar, who upon reaching Medina declared that he would only follow the Holy Prophet Muhammad, peace and blessings be upon him, if he were appointed as the leader of the Islamic nation after him. The Holy Prophet Muhammad, peace and blessings be upon him, received a warning in a dream about Musaylima, the liar, who would later falsely assert his Prophethood. Instead of punishing him, the Holy Prophet Muhammad, peace and blessings be upon him, issued a firm warning to him. This has been discussed in Imam Ibn Kathir’s, the Life of the Prophet, Volume 4, Page 66.

Upon returning to Yamama, Musaylima, the liar, proclaimed himself a Prophet. Driven by a desire for material wealth, many of his followers accepted him. Subsequently, he sent a letter to the Holy Prophet Muhammad, peace and blessings be upon him, to inform him of his declaration and sought to negotiate a compromise. He proposed that they would jointly share the authority of leadership. The Holy Prophet Muhammad, peace and blessings be upon him, sent a letter back to him while quoting chapter 7 Al A'raf, verse 128:

"...Indeed, the earth belongs to Allāh. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."

This has been discussed in Imam Safi Ur Rahman's, The Sealed Nectar, Pages 452-454.

Musaylima, the liar, tried to create verses that resembled the Holy Quran, aiming to deceive others into thinking he was also receiving divine revelation. In this regard, Allah, the Exalted, revealed the main verse under discussion, chapter 6 Al An'am, verse 93:

"And who is more unjust than one who invents a lie about Allāh or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allāh revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while

the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allāh other than the truth and [that] you were, toward His verses, being arrogant.""

His lack of wisdom became increasingly obvious to those with common sense when he made this attempt, as his well-crafted poetry revolved around trivial matters that served no one. He attracted followers through unwavering loyalty and by offering them material rewards, like riches and power. This has been discussed in Imam Muhammad As Sallaabee's, The Biography of Abu Bakr As Siddeeq, Page 480 and in Imam Wahidi's, Asbab Al Nuzul, 6:93, Pages 77-78.

During his Caliphate, Abu Bakr sent Khalid Bin Waleed, may Allah be pleased with them, to face Musaylima, the liar. Wahshi was the freed slave of Jubair Ibn Mut'am. In the Battle of Uhud, which took place in the third year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, Wahshi killed the uncle of the Holy Prophet Muhammad, peace and blessings be upon him, Hamza Ibn Abdul Muttalib, may Allah be pleased with him. Years later, Wahshi embraced Islam and chose to participate in the campaign against Musaylima, the liar. He aimed to eliminate the worst person on Earth to atone for the death of the best person. During the battle, Wahshi threw a spear at Musaylima, the liar, and mortally injured him. Another Companion, Abu Dujaanah, may Allah be pleased with him, then finished off Musaylima, the liar. This event is mentioned in a Hadith recorded in Sahih Bukhari, number 4072.

Like Musaylima, the liar, and his followers, a person can be encouraged to cross all lawful limits when they have extreme love for wealth and social status. Chapter 6 Al An’am, verse 93:

“And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed."…”

The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2376, that the chase for wealth and status is more harmful to one's faith than the destruction inflicted by two hungry wolves set loose on a flock of sheep. This is because those who crave these material possessions will often sacrifice their beliefs to achieve them. In their pursuit of wealth and power, they will disobey Allah, the Exalted, while acquiring and maintaining these assets, especially in modern times. The stronger the craving for such things, the higher the chance of violating the commands of Allah, the Exalted, and causing harm to others. Historical records demonstrate the extreme actions individuals have taken to gain power and wealth, including the wrongful killing of innocents. A Muslim should instead concentrate on earning a lawful income that meets their needs and responsibilities. If they are given a leadership role, they should carry it out in a way that pleases Allah, the Exalted, ensuring it brings peace to themselves and others in this life and the hereafter. On the other hand, as history has illustrated, the improper use of wealth and power will eventually lead to stress, difficulties, and challenges for the individual, even if these effects are not immediately visible to them or those around them. In this world, misusing the blessings they have received will lead to an imbalance in their mental and physical health and will cause them to misplace everything and everyone in their lives, ultimately obstructing their ability to

prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and suffering in both this life and the afterlife, no matter what material comforts they might enjoy. Furthermore, on Judgement Day, justice will be enforced. Consequently, the oppressor will be forced to transfer their good deeds to their victim, and if necessary, they will bear the sins of their victim until justice is achieved. Ultimately, this could result in the oppressor being condemned to Hell on Judgement Day, irrespective of whether they have honored the rights of Allah, the Exalted. This caution is recorded in a Hadith found in Sahih Muslim, number 6579.

Therefore, one must avoid the extreme love for wealth and social status as it leads to the disobedience of Allah, the Exalted, through misusing the blessings one has been granted. This attitude will only ever lead to trouble and punishment in both worlds. Chapter 6 Al An’am, verses 93-94:

“…And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant. And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you…””

One must avoid wishful thinking whereby they persist on the disobedience of Allah, the Exalted, and falsely believe someone else will save them from punishment in both worlds, as this will only ever encourage them to disobey

Allah, the Exalted, further by misusing the blessings He has granted them. Chapter 6 Al An'am, verse 94:

"And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim."

Whereas, true hope in the mercy of Allah, the Exalted, is rooted in striving to obey Allah, the Exalted, which means utilizing the blessings bestowed upon them in accordance with Islamic principles, while simultaneously hoping for the mercy and forgiveness of Allah, the Exalted, in both this life and the hereafter. This distinction is elaborated upon in a Hadith recorded in Jami At Tirmidhi, number 2459. Consequently, it is essential to recognize this difference and to cultivate genuine hope in the mercy and forgiveness of Allah, the Exalted, steering clear of mere wishful thinking, as it will not benefit them in this life or the next.

Furthermore, while the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is indeed a reality, those who ridicule it by believing they will be saved regardless of their actions may find themselves without it on Judgement Day. It is possible that the Holy Prophet Muhammad, peace and blessings be upon him, will instead bear witness against them on Judgement Day, as they did not support their verbal declaration of faith with corresponding deeds. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to Muslims, as they are the ones who have accepted the Holy Quran, whereas non-Muslims have not, and therefore, they cannot forsake it. It is evident what lies ahead for a Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, speaks against on Judgement Day. Thus, it is crucial to transcend mere wishful thinking and instead foster authentic hope in the mercy of Allah, the Exalted. This involves seeking the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, on Judgement Day by sincerely obeying Allah, the Exalted, through correctly utilizing the blessings He has bestowed according to Islamic principles.

Chapter 6 – Al An’am, Verses 95-133

۞ إِنَّ ٱللَّهَ فَالِقُ ٱلۡحَبِّ وَٱلنَّوَىٰۖ يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَمُخۡرِجُ ٱلۡمَيِّتِ مِنَ
ٱلۡحَيِّۚ ذَٰلِكُمُ ٱللَّهُۖ فَأَنَّىٰ تُؤۡفَكُونَ ٩٥

فَالِقُ ٱلۡإِصۡبَاحِ وَجَعَلَ ٱلَّيۡلَ سَكَنٗا وَٱلشَّمۡسَ وَٱلۡقَمَرَ حُسۡبَانٗاۚ ذَٰلِكَ تَقۡدِيرُ
ٱلۡعَزِيزِ ٱلۡعَلِيمِ ٩٦

وَهُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهۡتَدُواْ بِهَا فِي ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِۗ قَدۡ فَصَّلۡنَا
ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ ٩٧

وَهُوَ ٱلَّذِيٓ أَنشَأَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ فَمُسۡتَقَرّٞ وَمُسۡتَوۡدَعٞۗ قَدۡ فَصَّلۡنَا ٱلۡأٓيَٰتِ
لِقَوۡمٖ يَفۡقَهُونَ ٩٨

وَهُوَ ٱلَّذِيٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجۡنَا بِهِۦ نَبَاتَ كُلِّ شَيۡءٖ فَأَخۡرَجۡنَا
مِنۡهُ خَضِرٗا نُّخۡرِجُ مِنۡهُ حَبّٗا مُّتَرَاكِبٗا وَمِنَ ٱلنَّخۡلِ مِن طَلۡعِهَا قِنۡوَانٞ
دَانِيَةٞ وَجَنَّٰتٖ مِّنۡ أَعۡنَابٖ وَٱلزَّيۡتُونَ وَٱلرُّمَّانَ مُشۡتَبِهٗا وَغَيۡرَ مُتَشَٰبِهٍۗ ٱنظُرُوٓاْ
إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثۡمَرَ وَيَنۡعِهِۦٓۚ إِنَّ فِي ذَٰلِكُمۡ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ٩٩

وَجَعَلُواْ لِلَّهِ شُرَكَآءَ ٱلۡجِنَّ وَخَلَقَهُمۡ وَخَرَقُواْ لَهُۥ بَنِينَ وَبَنَٰتِۭ بِغَيۡرِ عِلۡمٖۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ ﴿١٠٠﴾

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٞ وَلَمۡ تَكُن لَّهُۥ صَٰحِبَةٞۖ وَخَلَقَ كُلَّ شَيۡءٖۖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٞ ﴿١٠١﴾

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمۡۖ لَآ إِلَٰهَ إِلَّا هُوَۖ خَٰلِقُ كُلِّ شَيۡءٖ فَٱعۡبُدُوهُۚ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ﴿١٠٢﴾

لَّا تُدۡرِكُهُ ٱلۡأَبۡصَٰرُ وَهُوَ يُدۡرِكُ ٱلۡأَبۡصَٰرَۖ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ﴿١٠٣﴾

قَدۡ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمۡۖ فَمَنۡ أَبۡصَرَ فَلِنَفۡسِهِۦۖ وَمَنۡ عَمِيَ فَعَلَيۡهَاۚ وَمَآ أَنَا۠ عَلَيۡكُم بِحَفِيظٖ ﴿١٠٤﴾

وَكَذَٰلِكَ نُصَرِّفُ ٱلۡأٓيَٰتِ وَلِيَقُولُواْ دَرَسۡتَ وَلِنُبَيِّنَهُۥ لِقَوۡمٖ يَعۡلَمُونَ ﴿١٠٥﴾

ٱتَّبِعۡ مَآ أُوحِيَ إِلَيۡكَ مِن رَّبِّكَۖ لَآ إِلَٰهَ إِلَّا هُوَۖ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ ﴿١٠٦﴾

وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُوا۟ ۗ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿١٠٧﴾

وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٠٨﴾

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُوا۟ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١١٠﴾

۞ وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

وَلِتَصۡغَىٰٓ إِلَيۡهِ أَفۡـِٔدَةُ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ وَلِيَرۡضَوۡهُ وَلِيَقۡتَرِفُواْ مَا
هُم مُّقۡتَرِفُونَ ﴿١١٣﴾

أَفَغَيۡرَ ٱللَّهِ أَبۡتَغِي حَكَمٗا وَهُوَ ٱلَّذِيٓ أَنزَلَ إِلَيۡكُمُ ٱلۡكِتَٰبَ مُفَصَّلٗاۚ
وَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡلَمُونَ أَنَّهُۥ مُنَزَّلٞ مِّن رَّبِّكَ بِٱلۡحَقِّۖ فَلَا تَكُونَنَّ مِنَ
ٱلۡمُمۡتَرِينَ ﴿١١٤﴾

وَتَمَّتۡ كَلِمَتُ رَبِّكَ صِدۡقٗا وَعَدۡلٗا لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ
﴿١١٥﴾

وَإِن تُطِعۡ أَكۡثَرَ مَن فِي ٱلۡأَرۡضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِۚ إِن يَتَّبِعُونَ إِلَّا
ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ﴿١١٦﴾

إِنَّ رَبَّكَ هُوَ أَعۡلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦۖ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴿١١٧﴾

فَكُلُواْ مِمَّا ذُكِرَ ٱسۡمُ ٱللَّهِ عَلَيۡهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤۡمِنِينَ ﴿١١٨﴾

وَمَا لَكُمۡ أَلَّا تَأۡكُلُواْ مِمَّا ذُكِرَ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَقَدۡ فَصَّلَ لَكُم مَّا حَرَّمَ
عَلَيۡكُمۡ إِلَّا مَا ٱضۡطُرِرۡتُمۡ إِلَيۡهِۗ وَإِنَّ كَثِيرٗا لَّيُضِلُّونَ بِأَهۡوَآئِهِم بِغَيۡرِ عِلۡمٍۚ إِنَّ
رَبَّكَ هُوَ أَعۡلَمُ بِٱلۡمُعۡتَدِينَ ١١٩

وَذَرُواْ ظَٰهِرَ ٱلۡإِثۡمِ وَبَاطِنَهُۥٓۚ إِنَّ ٱلَّذِينَ يَكۡسِبُونَ ٱلۡإِثۡمَ سَيُجۡزَوۡنَ بِمَا
كَانُواْ يَقۡتَرِفُونَ ١٢٠

وَلَا تَأۡكُلُواْ مِمَّا لَمۡ يُذۡكَرِ ٱسۡمُ ٱللَّهِ عَلَيۡهِ وَإِنَّهُۥ لَفِسۡقٞۗ وَإِنَّ ٱلشَّيَٰطِينَ
لَيُوحُونَ إِلَىٰٓ أَوۡلِيَآئِهِمۡ لِيُجَٰدِلُوكُمۡۖ وَإِنۡ أَطَعۡتُمُوهُمۡ إِنَّكُمۡ لَمُشۡرِكُونَ ١٢١

أَوَمَن كَانَ مَيۡتٗا فَأَحۡيَيۡنَٰهُ وَجَعَلۡنَا لَهُۥ نُورٗا يَمۡشِي بِهِۦ فِي ٱلنَّاسِ كَمَن مَّثَلُهُۥ
فِي ٱلظُّلُمَٰتِ لَيۡسَ بِخَارِجٖ مِّنۡهَاۚ كَذَٰلِكَ زُيِّنَ لِلۡكَٰفِرِينَ مَا كَانُواْ
يَعۡمَلُونَ ١٢٢

وَكَذَٰلِكَ جَعَلۡنَا فِي كُلِّ قَرۡيَةٍ أَكَٰبِرَ مُجۡرِمِيهَا لِيَمۡكُرُواْ فِيهَاۖ وَمَا
يَمۡكُرُونَ إِلَّا بِأَنفُسِهِمۡ وَمَا يَشۡعُرُونَ ١٢٣

وَإِذَا جَآءَتۡهُمۡ ءَايَةٞ قَالُواْ لَن نُّؤۡمِنَ حَتَّىٰ نُؤۡتَىٰ مِثۡلَ مَآ أُوتِيَ رُسُلُ ٱللَّهِۘ ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥۗ سَيُصِيبُ ٱلَّذِينَ أَجۡرَمُواْ صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٞ شَدِيدُۢ بِمَا كَانُواْ يَمۡكُرُونَ ١٢٤

فَمَن يُرِدِ ٱللَّهُ أَن يَهۡدِيَهُۥ يَشۡرَحۡ صَدۡرَهُۥ لِلۡإِسۡلَٰمِۖ وَمَن يُرِدۡ أَن يُضِلَّهُۥ يَجۡعَلۡ صَدۡرَهُۥ ضَيِّقًا حَرَجٗا كَأَنَّمَا يَصَّعَّدُ فِي ٱلسَّمَآءِۚ كَذَٰلِكَ يَجۡعَلُ ٱللَّهُ ٱلرِّجۡسَ عَلَى ٱلَّذِينَ لَا يُؤۡمِنُونَ ١٢٥

وَهَٰذَا صِرَٰطُ رَبِّكَ مُسۡتَقِيمٗاۗ قَدۡ فَصَّلۡنَا ٱلۡأٓيَٰتِ لِقَوۡمٖ يَذَّكَّرُونَ ١٢٦

۞ لَهُمۡ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمۡۖ وَهُوَ وَلِيُّهُم بِمَا كَانُواْ يَعۡمَلُونَ ١٢٧

وَيَوۡمَ يَحۡشُرُهُمۡ جَمِيعٗا يَٰمَعۡشَرَ ٱلۡجِنِّ قَدِ ٱسۡتَكۡثَرۡتُم مِّنَ ٱلۡإِنسِۖ وَقَالَ أَوۡلِيَآؤُهُم مِّنَ ٱلۡإِنسِ رَبَّنَا ٱسۡتَمۡتَعَ بَعۡضُنَا بِبَعۡضٖ وَبَلَغۡنَآ أَجَلَنَا ٱلَّذِيٓ أَجَّلۡتَ لَنَاۚ قَالَ ٱلنَّارُ مَثۡوَىٰكُمۡ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٞ ١٢٨

وَكَذَٰلِكَ نُوَلِّي بَعۡضَ ٱلظَّٰلِمِينَ بَعۡضَۢا بِمَا كَانُواْ يَكۡسِبُونَ ١٢٩

يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَـٰتِى وَيُنذِرُونَكُمْ لِقَآءَ
يَوْمِكُمْ هَـٰذَا قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟
كَـٰفِرِينَ ﴿١٣٠﴾

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَـٰفِلُونَ ﴿١٣١﴾

وَلِكُلٍّ دَرَجَـٰتٌ مِّمَّا عَمِلُوا۟ وَمَا رَبُّكَ بِغَـٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا
يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ﴿١٣٣﴾

“Indeed, Allah is the cleaver of grain and date seeds. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?

[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.

And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea. We have detailed the signs for a people who know.

And it is He who produced you from one soul and [gave you] a place of dwelling and of storage. We have detailed the signs for a people who understand.

And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

But they have attributed to Allah partners - the jinn, while He has created them - and have fabricated for Him sons and daughters without knowledge. Exalted is He and high above what they describe.

[He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion [wife] and He created all things? And He is, of all things, Knowing.

That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.

Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Aware.

There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."

And thus do We diversify the signs so they [the disbelievers] will say, "You have studied," and so We may make it [the Holy Quran] clear for a people who know.

Follow, [Prophet Muhammad, peace and blessings be upon him], what has been revealed to you from your Lord - there is no deity except Him - and turn away from those who associate others with Allah.

But if Allah had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them.

And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every

community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with [from] Allah." And what will make you perceive that even if it [a sign] came, they would not believe.

And We will turn away their hearts and their eyes just as they refused to believe in it [the revelation] the first time. And We will leave them in their transgression, wandering blindly.

And even if We had sent down to them the angels and the dead spoke to them and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them are ignorant.

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it [deceptive speech] and that they will be satisfied with it and that they will commit that which they are committing.

Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book [the Quran] explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.

And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.

Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.

So eat of that [meat] upon which the name of Allah has been mentioned, if you are believers in His verses [revealed law].

And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors.

And leave [desist from] what is apparent of sin and what is concealed thereof. Indeed, those who earn sin will be recompensed for that which they used to commit.

And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].

And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.

And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not.

And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allah." Allah is most knowing of where [with whom] He places His message. The wicked will soon be overwhelmed by humiliation from Allah and a severe punishment for their evil plots.

So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to send astray - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

And this is the path of your Lord, [leading] straight. We have detailed the signs for a people who take heed.

For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.

And [mention], the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills. Indeed, your Lord is Wise and Knowing."

And thus will We make some of the wrongdoers allies of others for what they used to earn.

“O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.

That is because your Lord would not destroy the cities for wrongdoing while their people were unaware.

And for all are degrees [positions resulting] from what they have done. And your Lord is not unaware of what they do.

And your Lord is the Free of need, the possessor of mercy. If He wills, He can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.”

Allah, the Exalted, discusses some of the different signs within the universe that indicate His Oneness and infinite power over the creation thereby encouraging people to obey Him for their own sake. This obedience involves correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquillity in both worlds. Chapter 6 Al An'am, verse 95:

"Indeed, Allah is the cleaver of grain and date seeds…"

Allah, the Exalted, alone provides the creation with provision. This aspect of obtaining provision is beyond the control of all others. The act of bringing a seed to life serves as a testament to the resurrection of humanity on the Day of Judgement. Allah, the Exalted, therefore possesses the ability and will to revive the deceased seed named human, which lies buried in the Earth, akin to how a dead seed germinates and comes to life. Chapter 6 Al An'am, verse 95:

"…He brings the living out of the dead and brings the dead out of the living…"

There are many other signs within the universe which indicate the final resurrection. For example, the changing of the seasons clearly show the

resurrection. During winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person's soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Furthermore, the Day of Judgement is an event that is destined to take place. Upon observing the universe, one can identify numerous instances of balance. For instance, the Earth maintains an ideal and stable distance from the Sun. Should the Earth be even slightly closer or farther from the Sun, it would become uninhabitable. In a similar vein, the water cycle, which entails the evaporation of water from the ocean into the atmosphere followed by its condensation to produce rain, is meticulously balanced, allowing life to persist on Earth. The soil was designed in a manner that enables the delicate branches and shoots of seeds to break through, thereby yielding crops for sustenance, while simultaneously being robust enough to support the weight of substantial structures built upon it. Numerous such examples exist that not only unmistakably point to a Creator but also to the principle of balance. However, a significant aspect of this world appears to be distinctly unbalanced, specifically the actions of humanity. It is often observed that oppressive and tyrannical individuals evade consequences in this life. In contrast, countless individuals suffer oppression and other hardships yet do

not receive their due rewards for their endurance. Many Muslims who faithfully adhere to the commands of Allah, the Exalted, frequently encounter numerous challenges in this world and receive only a modest share of reward, while those who blatantly defy Allah, the Exalted, indulge in worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also reflect this balance. However, this is evidently not the case in this current world, thus indicating that it must manifest at another time, specifically on the Day of Judgement.

Allah, the Exalted, has the capacity to fully reward and punish individuals in this world. However, one of the reasons for not executing complete punishment here is that Allah, the Exalted, provides numerous opportunities for individuals to genuinely repent and amend their actions. He refrains from granting Muslims their full rewards in this life, as this world is not equivalent to Paradise. Furthermore, faith in the unseen, particularly the complete rewards that await a Muslim in the afterlife, constitutes a crucial element of belief. Indeed, the belief in the unseen is what distinguishes faith. If one were to believe only in what can be experienced through the five senses, such as receiving full rewards in this world, it would not hold the same significance.

In addition, the fear of complete punishment, coupled with the hope of attaining full reward in the afterlife, will motivate individuals to refrain from sinful actions and engage in virtuous behaviours.

For the Day of Recompense to begin, it is essential that this material world comes to an end. This necessity arises from the fact that punishment and

reward can only be administered once all actions have ceased. Consequently, the Day of Recompense cannot occur until the actions of individuals have been finalized. This suggests that the material world must ultimately conclude, whether sooner or later.

Contemplating this discourse will reinforce an individual's belief in the Day of Judgement, thus motivating them to adequately prepare by utilizing the blessings bestowed upon them, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This preparation will ensure tranquillity and success in both worlds. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Yet, those who dislike the concept of being held accountable for their actions in this world, as they only wish to fulfil their worldly desires, will deny or ignore the resurrection which will occur on the Day of Judgement despite the countless signs which indicate its possibility and need. Chapter 6 Al An’am, verse 95:

“…He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?”

After mentioning the small and unobservable sign of giving life to the dead seed, the next verse indicates the absolute control of Allah, the Exalted, over large things, such as the Sun. Chapter 6 Al An’am, verse 96:

“The cleaver of daybreak…”

Upon observing the cycle of day and night, one can distinctly perceive how Allah, the Exalted, revitalizes the Earth with sunlight after it endures a death-like condition during the night.

In addition, the precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from them. Should the days extend longer, individuals might experience fatigue due to the prolonged hours. Conversely, if the nights were to be lengthened, individuals would find themselves with insufficient time to secure their livelihoods and pursue other valuable endeavors, such as acquiring knowledge. In the case of shorter nights, individuals would struggle to achieve adequate rest, which is essential for optimal health. Moreover, alterations in the duration of days and nights would also impact agricultural yields, adversely affecting the sustenance of both humans and animals. The harmonious operation of days, nights, and other balanced systems within the universe serves as a clear testament to the Oneness of Allah, the Exalted, for if there were multiple deities, their conflicting desires would inevitably result in chaos within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 6 Al An’am, verse 96:

“The cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.”

The celestial bodies, such as the stars within the galaxy, serve as guides for those travelling at night. In fact, this type of navigation is still used by people to this day. Chapter 6 Al An’am, verse 97:

“And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea…”

Those who study the celestial bodies cannot claim the placement of stars are random as they precisely guide people throughout the different seasons. Chapter 6 Al An’am, verse 97:

"…We have detailed the signs for a people who know."

The fact that Allah, the Exalted, created people from nothing is another clear indication He can resurrect them after they turn into bones and dust. Chapter 6 Al An'am, verse 98:

"And it is He who produced you from one soul…"

Allah, the Exalted, has provided people with a temporary home in this world and a place for them to be laid to rest until their resurrection. He possesses the complete knowledge of their movements and resting place, therefore, resurrecting them is an easy task for Him. Chapter 6 Al An'am, verse 98:

"…and [gave you] a place of dwelling and of storage…"

And chapter 50 Qaf, verse 4:

“We know what the earth diminishes of them, and with Us is a retaining record.”

And chapter 75 Al Qiyamah, verse 4:

“Yes. [We are] Able [even] to proportion his fingertips.”

These and many other signs make it clear that Allah, the Exalted, has the ability and knowledge required to resurrect the dead and hold them accountable for their actions. Chapter 6 Al An’am, verse 98:

“…We have detailed the signs for a people who understand.”

Allah, the Exalted, then expands the discussion on the provision He provides for the creation, which was briefly mentioned earlier. Chapter 6 Al An’am, verse 99:

“And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening…”

Allah, the Exalted, alone controls each stage which leads to the production of provision for the creation. As the Holy Quran speaks the truth, Allah, the Exalted, acknowledges the hand of people in creating gardens, such as building a fence to contain their garden, as He does not mention that He alone produces the gardens, like He alone produces all the other things mentioned in this verse. In addition, even though a tree produces one type of fruit yet the fruits often taste different, even though they are produced by the same tree, which has been nourished by the same water and nutrients. This difference has been determined by Allah, the Exalted, as a sign of His creative power.

Furthermore, giving life to the dead land in order to produce crops and plants is another sign of resurrection. Just like Allah, the Exalted, gives life to the dead land, He will give life to the dead human. Chapter 41 Fussilat, verse 39:

“And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent.”

But only those who have genuine faith in their accountability on the Day of Judgement will be affected by this sign of resurrection so that they practically prepare for their accountability. This involves correctly using the blessings Allah, the Exalted, has provided them with as outlined in Islamic teachings. Chapter 6 Al An'am, verse 99:

"…Indeed in that are signs for a people who believe."

One of the major ways people in every generation avoided the reality of being held accountable for their actions in both worlds was to attribute partners to Allah, the Exalted, partners that would intercede on their behalf in the court of Allah, the Exalted, thereby saving them from being held accountable for their actions. Chapter 6 Al An'am, verse 100:

"But they have attributed to Allah partners - the jinn, while He has created them - and have fabricated for Him sons and daughters without knowledge…"

Adopting these strange and unfounded beliefs allowed them to appear as devoted worshippers while giving them the freedom to fulfil all their worldly

desires without the fear of being held accountable for their actions, as some other creation will save them from the consequences of their actions.

Furthermore, throughout history, numerous individuals have perceived Allah, the Exalted, in a manner akin to that of a worldly monarch. A worldly king is unable to oversee the operations of his realm independently and thus appoints aides, such as governors, to assist in the governance of his territory. Consequently, due to this perception, many individuals, including Muslims, invest their time, energy, and resources in seeking out spiritual entities and individuals who are believed to possess a unique connection to Allah, the Exalted, similar to the special relationship a governor has with a king. Their objective is to gain the favour of these spiritual entities or individuals so that they may intercede on their behalf with Allah, the Exalted, much like a governor can advocate with the king for someone who has endeared themselves to the governor through gifts and extraordinary displays of reverence and affection. Chapter 39 Az Zumar, verse 3:

“…And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position."…”

Therefore, individuals who are considered spiritual, along with various entities, serve as intermediaries between the general populace and Allah, the Exalted, which stands in stark opposition to the principles of Islam. Consequently, a Muslim is required to acquire Islamic knowledge from a competent instructor and to extend to them the respect they rightfully deserve; however, they should not hold the belief that they must venerate

those who seem spiritual to gain the favor of Allah, the Exalted, and achieve proximity to Him. Chapter 6 Al An’am, verse 100:

“…Exalted is He and high above what they describe.”

Allah, the Exalted, eliminates the false belief of attributing divinity to any other through the fact that He alone created and controls the universe. If another being was divine, then they would have some share in His rulership. Chapter 6 Al An’am, verse 101:

“Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things?…”

In addition, a divine being has knowledge of all things, especially the knowledge connected to their servants, such as their actions and needs. But as no one except Allah, the Exalted, knows all things, no other entity can be considered divine. Chapter 6 Al An’am, verse 101:

“…And He is, of all things, Knowing.”

Chapter 6 Al An’am, verse 101:

“Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things?…”

The factors contributing to the proliferation of erroneous beliefs about the Holy Prophet Eesa, peace be upon him, encompass his miraculous birth, the miracles he enacted, and his ascension to the Heavens while still alive. The Holy Quran affirms the miraculous nature of the birth of the Holy Prophet Eesa, peace be upon him, and explicitly characterizes his birth without a father as a testament to the boundless power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.”

Allah, the Exalted, brought into existence the Holy Prophet Eesa, peace be upon him, without a father, similar to how He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This fact does not imply that they possess divinity. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

It is peculiar that Christians hold the belief that the Holy Prophet Eesa, peace be upon him, is the son of Allah, the Exalted, given that he was born without a father. However, they do not regard the Holy Prophet Adam, peace be upon him, as the son of Allah, the Exalted, despite the fact that he was born without either a father or a mother. From their perspective, the Holy Prophet Adam, peace be upon him, would seem to have a stronger claim to the title of son of Allah, the Exalted, compared to the Holy Prophet Eesa, peace be upon him, yet they do not assert this. It is indeed curious how they apply reasoning and common sense in the context of the Holy Prophet Adam, peace be upon him, while failing to do so in the case of the Holy Prophet Eesa, peace be upon him.

The miracles attributed to the Holy Prophet Eesa, peace be upon him, are affirmed by the Holy Quran. It is, however, explicitly stated that these miracles were performed by the Holy Prophet Eesa, peace be upon him, through the will, permission, and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, were divine, he would not require the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from

your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses…"

Furthermore, Christians acknowledge that other Holy Prophets, peace be upon them, also performed miracles, including the Holy Prophet Musa, peace be upon him. However, it is peculiar that they do not attribute divinity to these other Holy Prophets, peace be upon them, despite their miraculous acts.

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while still alive serves as a further testament to the might of Allah, the Exalted, who facilitated this journey for the Holy Prophet Eesa, peace be upon him. Had the Holy Prophet Eesa, peace be upon him, possessed divinity, he would have been able to embark on this journey through his own inherent power. Chapter 3 Alee Imran, verse 55:

"[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…""

The Holy Quran informs Christians that the Holy Prophet Eesa, peace be upon him, was not crucified, contrary to their belief. The individual whose

likeness appeared on the cross was not the Holy Prophet Eesa, peace be upon him, but rather someone who was made to resemble him. By this time, Allah, the Exalted, had already elevated the Holy Prophet Eesa, peace be upon him, to the Heavens. Chapter 4 An Nisa, verses 156-158:

“And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…Rather, Allāh raised him to Himself.”

The erroneous Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified, which implies being killed, is inherently peculiar, as a true divine being transcends the experience of death. If an entity is capable of dying, it cannot be considered divine. Therefore, their mistaken belief in his death by crucifixion inherently contradicts their erroneous belief in his divinity.

A divine entity, by its very nature, is characterized by self-sufficiency, indicating that it does not rely on another for sustenance. If an entity is dependent on another for its existence, it cannot be classified as divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine entities, as they depended on Allah, the Exalted, for nourishment, which signifies that they were not self-sustaining beings. Chapter 5 Al Ma’idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

Furthermore, it cannot be asserted that the Angels, due to their lack of consumption, can be regarded as deities. In truth, they are also maintained by Allah, the Exalted, albeit in a distinct manner, thus they are not self-sufficient. The mere existence of their creation and the inevitability of their death, akin to all other beings, is sufficient to refute their divinity.

A biological offspring will invariably possess certain traits inherited from their parent. However, regarding the Holy Prophet Eesa, peace be upon him, he does not exhibit any attributes of Allah, the Exalted. In truth, all of his traits are common to humanity. He was brought into existence, sustained by food and water and will experience death and resurrection, akin to all other human beings. His attributes sufficiently refute any notion of divinity.

The Romans who embraced Christianity incorporated the notion of the Holy Prophet Eesa, peace be upon him, as divine into their belief system, a concept they inherited from their previous faith, paganism. They elevated a noble and revered Holy Prophet, peace be upon him, alongside legends and myths, including Zeus, Hercules, and Odin. It takes only a modicum of common sense to recognize that a being that is created, maintained by

another, and subject to death cannot possibly be divine, as these attributes are fundamentally at odds with the essence of a divine entity.

Despite the substantial evidence supporting the Holy Prophet Eesa, peace be upon him, as the Messenger of Allah, the Exalted, numerous Christians continue to cling to their mistaken beliefs about him. A significant factor contributing to this peculiar behavior is the uncritical imitation of their elders. Such blind imitation hinders individuals from evaluating knowledge and evidence, as well as from questioning the beliefs and assumptions instilled in them during their upbringing. This stance is at odds with the principles of Islam and rational thought, as humans were created to think critically rather than to behave like livestock. Consequently, it is imperative to refrain from unthinking imitation of others, as it is a primary cause of misguidance. Instead, individuals should employ their reasoning abilities to evaluate knowledge and evidence in every circumstance they face, whether secular or religious, and subsequently make well-informed choices. Even within Islam, blind imitation is condemned, as Allah, the Exalted, desires that individuals study, comprehend, and implement Islamic teachings based on understanding rather than merely following the actions of other Muslims. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Another significant reason why Christians persist in their beliefs about the Holy Prophet Eesa, peace be upon him, despite the substantial evidence regarding his true role as the Messenger of Allah, the Exalted, is their desire

to satisfy their earthly desires. Numerous Christian teachings promote the idea of salvation in both worlds for those who adhere to Christianity, regardless of their actions. This belief system permits them to pursue all their worldly desires while ensuring their salvation in both worlds. Consequently, they uphold their Christian convictions, as their primary objective in this life is to achieve their worldly goals rather than adhere to a higher moral standard that would guide them in the proper utilization of the blessings bestowed upon them by Allah, the Exalted.

Chapter 6 Al An'am, verse 102:

"That is Allah, your Lord; there is no deity except Him, the Creator of all things…"

Islam instructs humanity that the sole entity deserving of obedience in all circumstances is their Creator and Sustainer, Allah, the Exalted. In truth, the entity that one chooses to obey in life is the object of their worship, regardless of any assertions of disbelief in a deity. Humans are inherently designed to follow and adhere to something, whether that be other individuals, social media, trends, cultural norms, or even their personal desires. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

The entity or individual that a person chooses to obey is indicative of their worship. Consequently, Muslims are required to substantiate their verbal affirmation of faith through actions that demonstrate sincere obedience to Allah, the Exalted, in all circumstances, prioritizing His obedience above all else. This entails utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who conduct themselves in this manner will attain tranquillity and success in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

In contrast, an individual who denies the Oneness of Allah, the Exalted, and chooses to submit to and obey other entities will forfeit the mercy essential for achieving tranquillity and prosperity in both this life and the hereafter. This holds true even if they possess all worldly riches and indulge in fleeting pleasures and amusements, for ultimately, no one can evade the dominion and sovereignty of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 6 Al An'am, verse 102:

"That is Allah, your Lord; there is no deity except Him, the Creator of all things…"

Upon examining the formation of the Heavens and the Earth, along with the myriad of precisely calibrated systems, it becomes evident that there exists a singular Creator who not only fashioned but also maintains the universe. For instance, the ideal distance between the Sun and the Earth serves as a compelling indication; the Earth would be uninhabitable if the Sun were to be positioned even slightly closer or further away. Likewise, the Earth has been designed in a manner that fosters a balanced and pristine atmosphere, enabling life to flourish upon it. Chapter 2 Al Baqarah, verse 164:

“…*and the alternation of the night and the day…”*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from them. Should the days extend longer, individuals would experience fatigue due to the prolonged hours. Conversely, if the nights were to be lengthened, individuals would struggle to find sufficient time to secure their livelihoods and pursue other valuable endeavors, such as acquiring knowledge. In the case of shorter nights, individuals would not have adequate opportunity to rest, which is essential for achieving optimal health. Alterations in the duration of days and nights would also impact agricultural yields, adversely affecting the sustenance of both humans and animals. The harmonious operation of days, nights, and other balanced systems within the universe serves as a clear testament to the Oneness of Allah, the Exalted, as the existence of multiple deities would result in conflicting desires, ultimately leading to disorder within the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

The observation of the impeccably balanced water cycle serves as a clear indication of a Creator. Water evaporates from the ocean, ascends, and subsequently condenses to form acidic rain that falls upon the mountains. These mountains act to neutralize the acidic rain, making it suitable for use by both humans and animals. Any alteration to this flawlessly balanced system would result in catastrophic consequences for all life forms on Earth. The salt present in the ocean prevents the decomposition of marine organisms from polluting the waters. Should the ocean become contaminated, the viability of marine life would be jeopardized, and the resulting impurities would also adversely affect terrestrial life. The composition of the water in the oceans and seas has been meticulously designed to support thriving marine ecosystems while simultaneously allowing large vessels to navigate its surface. A slight variation in the water's composition could disrupt this balance, leading to a scenario where either marine life flourishes or ships can traverse the waters, but not both simultaneously. Even today, maritime transport remains the predominant method for the global movement of goods. Thus, this perfect equilibrium is crucial for sustaining life on this planet.

Evolution represents a type of mutation, inherently characterized by imperfection. However, upon examining the myriad species, one can observe that they have been developed in a remarkably balanced manner, enabling them to flourish within their respective environments. For instance, the camel has been created to endure extreme temperatures and can survive for extended durations without water intake. They are ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat has been engineered in an exceptionally effective manner, ensuring that any impurities present in its body are completely segregated from the milk it generates. The mixing of these two substances would render the milk unsuitable for consumption. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species is assigned a distinct life span that inhibits any one species from dominating others. For instance, flies possess a notably brief life span of 3-4 weeks and can lay as many as 500 eggs. If their life span were extended, the fly population could become excessive, potentially leading to their dominance over all other species in the ecosystem. In contrast, other organisms with significantly longer life spans tend to produce only a limited number of offspring. This characteristic further contributes to the regulation of their population. Such a phenomenon cannot be attributed to chance, nor can it be adequately explained by the theory of evolution. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds play a crucial role in wind pollination, enabling the reproduction of crops, plants, and trees. Historically, wind was vital for maritime navigation, which remains the primary means of transporting goods globally to this day. Winds are necessary for the movement of rainclouds to designated areas, ensuring the provision of water essential for life. A harmonious system of winds is evident on Earth; an absence of winds would result in disorder for life, while excessive winds would similarly disrupt the balance. Likewise, rainfall is also maintained in a delicate equilibrium; insufficient rain can cause droughts and famine, whereas excessive rain can lead to catastrophic flooding. Chapter 23 Al Mu’minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

This impeccably balanced system cannot be attributed to chance and distinctly reveals the influence of a Creator. Anyone who contemplates these impeccably balanced systems cannot rationally refute the existence of a singular Creator who possesses authority over all entities.

Chapter 3 Alee Imran, verse 2:

"*Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

In truth, an entity that can undergo death and relies on another for sustenance cannot be considered a deity. This fact excludes divinity for all beings in the Heavens and the Earth, with the exception of Allah, the Exalted. Chapter 6 Al An'am, verse 102:

"That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him…"

Furthermore, since Allah, the Exalted, is the sole creator of life and death and the sustainer of all creation, He is the only One deserving of obedience. While an individual who provides for certain needs of another, such as housing, merits gratitude, it is only just that people express their thankfulness to Allah, the Exalted, who has bestowed every blessing upon them in this universe. True gratitude in intention, entails performing actions solely to please Allah, the Exalted. Those who act for other motives will not receive rewards from Allah, the Exalted, as cautioned in a Hadith recorded in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that an individual does not seek or anticipate any recognition or reward from others. Verbal gratitude involves articulating positive words or choosing silence, while gratitude through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and

ultimately fosters peace of mind in both this world and the hereafter. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual possesses an item, it is deemed appropriate and customary for them to utilize that item as they wish. Since Allah, the Exalted, is the Creator, Owner, and Sustainer of all that exists in the universe, including humanity, He is the sole authority on what should transpire within the universe and what should not. Consequently, it is just for an individual to comply with Allah, the Exalted, as He is the exclusive owner of the entire universe, which encompasses them.

In a similar vein, when an individual lends an item they possess to another person, it is only just that the borrower utilizes the item in accordance with the owner's intentions. Allah, the Exalted, has bestowed every blessing that

a person holds as a temporary loan rather than as a permanent gift. Much like earthly loans, this divine loan necessitates repayment. The sole method of repaying this loan is by employing these blessings in manners that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are considered gifts, individuals will have the liberty to enjoy them as they wish. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

One should not conflate the temporal advantages that are merely a loan with the divine gifts of Paradise.

As long as one obeys Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, they will be rightly guided through every situation, whether times of ease or difficulty, so that they obtain peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 6 Al An’am, verse 102:

“…so worship Him. And He is Disposer of all things.”

In addition, as Allah, the Exalted, controls all things, including the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

But it is important to note that even though Allah, the Exalted, guides those who sincerely obey Him to peace of mind in both worlds, it does not mean they will not face difficulties in this world, as this is a part of the test of life in this world. Instead, those who obey Allah, the Exalted, will be provided the strength to overcome all difficulties and situations so that they obtain peace of mind in both worlds. Allah, the Exalted, will always choose what is best for them in every situation, even if they fail to perceive the wisdom behind His choices. Chapter 6 Al An’am, verse 103:

“Vision perceives Him not, but He perceives [all] vision…”

Therefore, it is important to understand that Allah, the Exalted, chooses the best thing for His obedient servant according to His infinite knowledge and wisdom, not according to the wishes of people, as they often desire things which are not good for them. Chapter 6 Al An’am, verse 103:

"…and He is the Subtle, the Acquainted."

And chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, one must remain firm His obedience at all times, knowing He will guide them to peace of mind in both worlds, even if this is not obvious to them.

Whereas, those who persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted will not obtain this strength and as a result, they will be overcome by every situation and difficultly they face. Consequently, they will find themselves in a state of mental and physical imbalance, leading to the misplacement of everything and everyone in their lives, ultimately failing to prepare sufficiently for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, despite any worldly luxuries they may experience. Chapter 6 Al An'am, verse 102:

“That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.”

Consequently, individuals are required to embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should conduct themselves like a wise patient who accepts and follows the medical guidance of their physician, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this wise patient will attain optimal mental and physical health, so too will the individual who embraces and acts upon Islamic teachings. This is due to the fact that only Allah, the Exalted, possesses the knowledge necessary to ensure that a person achieves a harmonious mental and physical condition and appropriately organizes everything and everyone in their life. The understanding of human mental and physical conditions that society holds will never suffice to achieve this goal, regardless of the extensive research conducted, as it cannot address every challenge an individual may encounter in life; their guidance cannot prevent all forms of mental and physical stress, nor can it enable one to accurately position everything and everyone in their life, owing to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 6 Al An’am, verse 104:

“There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it…”

This reality becomes evident when one observes those who utilize the blessings they have received in accordance with Islamic teachings versus those who do not. Although, in many instances, patients may not comprehend the scientific principles underlying the medications prescribed to them and thus place their blind trust in their doctor without question, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so that they may recognize its beneficial impacts on their lives. He does not require individuals to accept the teachings of Islam without question; rather, He desires them to acknowledge its veracity through its evident proofs. However, this necessitates that an individual approaches the teachings of Islam with an unbiased and open mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Now that the divine message and the perfect role model has been delivered, people are left with the free will to choose whether to accept and act on the divine code of conduct granted to them or ignore it. Either way, they will face the consequences of their actions. Chapter 6 Al An’am, verse 104:

“…And [say], "I am not a guardian over you.""

In general, this underscores the importance of understanding that a Muslim's duty is not to force their perspectives or beliefs upon others. Rather, they ought to express the truth informed by the knowledge and clear evidence present in Islamic teachings, thereby granting individuals the autonomy to select their own life paths. Likewise, in worldly affairs, one should offer counsel and explanations that are based on knowledge and evidence, while abstaining from imposing their views on others. Therefore, it is crucial to refrain from adopting a controlling demeanor in both religious and worldly spheres, as this does not align with the role of a Muslim and may result in unnecessary conflicts and stress. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Chapter 6 Al An'am, verse 104:

"There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it…"

But those who only wish to fulfil their worldly desires will always find excuses to ignore Islamic teachings and to discourage others from accepting and acting on Islamic teachings, out of fear of losing their social influence and leadership, just like the leaders of the non-muslims of Mecca did. Chapter 6 Al An'am, verse 105:

“And thus do We diversify and explained the verses so they say, "You have studied,"…”

This statement was unwise, as the non-Muslims of Mecca were proficient in the Arabic language and understood that the Holy Quran was not the utterance of a created being. Furthermore, having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before his declaration of Prophethood, they recognized that he was not a liar. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Both the people of the book and the non-Muslims residing in Mecca were aware that the Holy Prophet Muhammad, peace and blessings be upon him, had not engaged in the study of earlier divine texts. Consequently, he could not have been familiar with either the modified or unmodified doctrines of these prior scriptures, which serves as additional evidence of the divine provenance of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The leaders among the non-Muslims of Mecca found it intolerable to accept and adhere to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, who, despite being an orphan of humble means, hailed from the most esteemed tribe. Their aspirations for power, dominance, and riches fueled their envy when the Holy Prophet Muhammad, peace and blessings be upon him, proclaimed his Prophethood and was bestowed with authority and preeminence over all of existence.

But whereas those who approach the teachings of Islam with an open and unbiased mind will observe its widespread benefits, such as guiding an individual and an entire society towards justice and peace of mind in both worlds. Chapter 6 Al An’am, verse 105:

“…and so We may make it [i.e. the truth] clear for a people who know.”

These are the people who will willingly follow Islamic teachings by correctly using the blessings they have been granted, even if their desires are contradicted. They understand that managing one’s desires is a minor sacrifice to attain tranquility of both mind and body, similar to how an

individual regulates their diet to ensure optimal physical health. Chapter 6 Al An’am, verse 106:

“Follow what has been revealed to you from your Lord - there is no deity except Him…”

The one who desires peace of mind in both worlds must therefore only obey Allah, the Exalted, in every situation by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, aligning all elements and people in their lives, while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds.

In addition it is important to note that when an individual chooses a different route than their contemporaries, it may evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions emphasize personal aspirations over adhering to the teachings of Allah, the Exalted. Consequently, this can lead to criticism aimed at those who remain steadfast in their faith, frequently from relatives.

Moreover, societal influences such as social media, fashion trends, and cultural norms frequently impose pressure on individuals dedicated to Islamic values. Advocating for Islam is frequently viewed as an obstacle to their ambitions for wealth and social standing. Industries that Islam critiques,

especially those linked to alcohol and entertainment, actively work against the acceptance of Islamic principles and dissuade Muslims from adhering to their faith. This environment plays a crucial role in the extensive spread of anti-Islamic narratives across multiple platforms, including social media.

When individuals strive to follow Islamic teachings that advocate for moderation and the appropriate utilization of the blessings bestowed upon them, those who are solely focused on satisfying their earthly desires tend to form negative views of Islam and its adherents, perceiving Islam as rendering them animalistic. As a result, they may attempt to dissuade others from accepting Islam and discourage Muslims from fully engaging in their religious practices, luring them towards a lifestyle characterized by unrestrained desires. They frequently target particular elements of Islam, such as the dress codes for women, in an effort to diminish its attractiveness. Nevertheless, astute observers can readily identify the superficiality of their critiques, which arise from a rejection of Islam's emphasis on self-control. For example, while they may criticize the Islamic dress code for women, they do not subject dress codes in fields like law enforcement, military, healthcare, education, and business to the same rigorous examination. This selective critique of the Islamic dress code, juxtaposed with their silence regarding other dress codes, exposes the fragility and baselessness of their arguments. Ultimately, it is Islam and its followers that reveal their animalistic tendencies, prompting them to criticize Islam in any manner possible.

In cases like these, one must fulfil the rights of people according to Islamic teachings but avoid the company of such people, otherwise they will be deterred from obeying Allah, the Exalted, and they will inevitably adopt the mindset of their companions. This has been warned in a Hadith found in Sunan Abu Dawud, number 4833. Chapter 6 Al An’am, verse 106:

"…and turn away from those who associate others with Allah."

Even though Allah, the Exalted, controls the entire universe, none the less, He does not force guidance on people, as that would nullify the purpose of life in this world. Chapter 6 Al An'am, verse 107:

"But if Allah had willed, they would not have associated…"

Each person has been granted the ability to recognize, accept and act on right guidance and they have been granted free will to choose their own path in life. Therefore, one must not try to force people into choosing the right path in life, nor grieve over those who willingly choose the wrong path. Chapter 6 Al An'am, verse 107:

"…And We have not appointed you over them as a guardian, nor are you a manager over them."

As discussed earlier, this highlights the significance of recognizing that a Muslim's responsibility is not to impose their views or beliefs on others. Instead, they should convey the truth as guided by the knowledge and clear evidence found in Islamic teachings, thus allowing individuals the freedom to choose their own paths in life. Similarly, in secular matters, one should provide advice and explanations grounded in knowledge and evidence, while avoiding the imposition of their opinions on others. Consequently, it is essential to avoid adopting a controlling attitude in both religious and secular contexts, as this contradicts the role of a Muslim and may lead to unnecessary conflicts and stress.. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

In addition, while attempting to guide others towards the correct path, they must avoid insulting the beliefs of other people, as angering them will only push them further from right guidance. Chapter 6 Al An'am, verse 108:

"And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge…"

Therefore, one must adopt gentle conduct and possess the correct knowledge before encouraging others towards right guidance, otherwise, they will only discourage them from the truth. Overcoming one's habits,

customs and desires in order to follow right guidance is a difficult task as these things are beloved to people. Chapter 6 Al An'am, verse 108:

"…Thus We have made pleasing to every community their deeds…"

Therefore, one must adopt the correct character when calling towards them towards right guidance. Even though people have the free will to choose their path in this world, none the less, every single person will face the consequences of their choices. Chapter 6 Al An'am, verse 108:

"…Then to their Lord is their return, and He will inform them about what they used to do."

It is important to note that while inviting others towards right guidance, one must not neglect their own preparation for their accountability on the Day of Judgement. They must not behave like a candle, which gives light to others while it burns itself out.

As mentioned earlier, those who only want to fulfil their worldly desires in this world will make excuses to avoid accepting and acting on Islamic teachings and they will strive to discourage others from accepting and acting on Islamic teachings also, as they fear losing their social influence and leadership, just

like the leaders of the non-muslims of Mecca did. Chapter 6 Al An'am, verse 109:

"And they swear by Allah their strongest oaths that if a miracle came to them, they would surely believe in it…"

The leaders of the non-muslims of Mecca would demand miracles from the Holy Prophet Muhammad, peace and blessings be upon him, and when they were withheld from them, they would use this as evidence against the truthfulness of Islam. They demanded miracles from Allah, the Exalted, even though the two greatest miracles were constantly in front of them: the Holy Quran and the character of the Holy Prophet Muhammad, peace and blessings be upon him. Allah, the Exalted, did not indulge them in their demands as He knew they would not believe if He showed them a miracle. The tradition of Allah, the Exalted, has never changed. When Allah, the Exalted, shows a miracle which a nation demands and then they reject it, He destroys the nation. As Allah, the Exalted, did not want to destroy the non-muslims of Mecca, as many of them would eventually become the flagbearers of the final divine message, He withheld from showing them a miracle. Chapter 6 Al An'am, verse 109:

"…Say, "The signs are only with Allah." And what will make you perceive that even if a sign came, they would not believe."

As they already made their minds up to disbelieve in Islam, they would have rejected any miracle Allah, the Exalted, would have shown them. Chapter 6 Al An'am, verse 110:

"And We will turn away their hearts and their eyes just as they refused to believe in it the first time…"

Allah, the Exalted, has ascribed the inability to embrace correct guidance to Himself, for nothing transpires in the universe without His consent and will. However, as this verse suggests, this result stems directly from their own disposition of continuing to disregard the evident proofs of Islam and attempting to obstruct others from embracing it. Since Allah, the Exalted, does not impose right guidance upon individuals, when they shut their minds to the truth because it conflicts with their desires, He permits their minds and spiritual hearts to be closed off from comprehending and accepting the truth. Chapter 6 Al An'am, verse 110:

"…And We will leave them in their transgression, wandering blindly."

This person will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will experience a lack of mental and physical harmony, their attitude will disrupt their relationships and responsibilities, ultimately impeding their readiness for accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in

both worlds, regardless of any earthly pleasures they might enjoy. Allah, the Exalted, further emphasizes that those who close their minds to Islamic teachings, as it contradicts their desires, will not believe nor act on it, even if they were presented with overwhelming miracles. Chapter 6 Al An'am, verse 111:

"And even if We had sent down to them the angels and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them are ignorant."

As Allah, the Exalted, does not force right guidance on people, as that would defy the purpose of life in this world, people will be abandoned to a life of misery if they choose to ignore the clear proofs of Islam. One must therefore avoid adopting a pre-determined belief regarding Islam if they desire to recognize its truthfulness and widespread benefits. Instead, they must approach its teachings with an open and unbiased mind so that they can understand that implementing Islamic teachings leads to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. In fact, even in worldly matters one cannot gain right guidance until they approach each situation with an open and unbiased mind and judge each situation based on evidence and knowledge.

As the test of life in this world involves difficulties and obstacles, one must never adopt a naïve attitude whereby they assume all people will simply recognize the clear proofs of Islam and therefore accept and act on it. Just

because the vast majority of people accept the health issues with smoking and alcohol, does not mean the vast majority of people will not smoke or consume alcohol. Even when the proof of something is clear and obvious, many people can still reject it as it contradicts their desires. Chapter 6 Al An'am, verse 112:

“And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion…”

One must therefore accept the reality that despite the clear proofs of Islam, many people will still reject it and oppose it, as it contradicts their desires. But as Allah, the Exalted, does not force guidance on people, as this would defy the purpose of life in this world, He allows them to make their own choice in life. Chapter 6 Al An’am, verse 112:

“…But if your Lord had willed, they would not have done it…”

One must therefore concentrate on appreciating the clear proofs discussed within Islamic teachings in order to strengthen their faith and commitment to obeying Allah, the Exalted. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, aligning all facets of their life while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace in both worlds. In addition, they must

avoid the company of people who have chosen to ignore Islamic teachings, as it contradicts their desires, otherwise, they may well adopt their behaviour, as a person is directly and indirectly influenced by their companions. This has been warned in a Hadith found in Sunan Abu Dawud, number 4833. Chapter 6 Al An'am, verse 112:

"…so leave them and that which they invent."

This verse also warns against religious innovations. One must avoid religious innovations by strictly adhering to the teachings of the two sources of guidance at all times: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more an individual relies on alternative sources of religious knowledge, even if these sources result in positive actions, the less they will engage with the two primary sources of guidance, ultimately leading to misguidance. This is the reason the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any matter not grounded in the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the greater the reliance on other sources of religious knowledge, the more one may begin to engage in practices that contradict the teachings of Islam. This gradual deviation is how the Devil misleads individuals, step by step. For instance, a person encountering challenges may be advised to undertake specific spiritual practices that are at odds with Islamic teachings. If this individual is uninformed and accustomed to following alternative sources of religious knowledge, they may easily succumb to this deception and start engaging in spiritual exercises that directly oppose the teachings of Islam. They may even come to hold beliefs about Allah, the Exalted, and the universe that contradict Islamic teachings, such as the notion that individuals or supernatural beings can dictate their

fate, as their understanding is derived from sources other than the two primary sources of guidance. Some of these erroneous practices and beliefs constitute clear disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may therefore inadvertently lose their faith due to the tendency to rely on alternative sources of religious knowledge. Consequently, engaging in religious innovations that lack foundation in the two primary sources of guidance equates to following the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 6 Al An’am, verse 112:

“And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion…”

Allah, the Exalted, then warns that those who do not firmly believe in the Day of Judgement will inevitably incline and imitate those who choose to ignore Islamic teachings and instead choose to pursue their worldly desires. In reality, the one who does not truly believe in their accountability on the Day of Judgement will not be interested in preparing for it. Therefore, they will ignore Islamic teachings. Whereas, the one who truly believes in their accountability on Judgement Day will practically prepare for it. The only way to prepare for it is to learn and act on Islamic teachings. Therefore, one can assess how strong their belief is in their accountability on Judgement Day by observing how much they learn and act on Islamic teachings. The more they learn and act on Islamic teachings, the stronger their belief in their accountability on Judgement Day. The less they act on Islamic teachings, the weaker their belief in their accountability on Judgement Day. Chapter 6 Al An’am, verse 113:

“And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it and that they will be satisfied with it and that they will commit that which they are committing.”

One must therefore strive to strengthen their faith in their accountability on Judgement Day so that they practically prepare for it by learning and acting on Islamic teachings. This involves correctly use the blessings they have been granted. This will help them achieve a harmonious state of mind and body and help them correctly place everything and everyone within their life,

while effectively getting ready for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquillity in both domains.

For example, when one observes the universe, many instances of equilibrium become evident. Take the Earth, which maintains a perfect distance from the Sun; if it were even slightly closer or farther away, it would become uninhabitable. Similarly, the water cycle, which involves the evaporation of water from oceans into the atmosphere and its subsequent condensation into rain, is finely tuned, enabling life to thrive on Earth. The soil is structured to allow the fragile branches and shoots of seeds to break through, producing crops for nourishment, while also being sturdy enough to support heavy buildings. There are numerous such examples that not only indicate the existence of a Creator but also illustrate balance. However, one glaring aspect of this world is its imbalance, particularly in human actions. It is often seen that oppressive and tyrannical figures escape accountability in this life. In contrast, many individuals endure oppression and face various struggles without receiving the rewards they deserve for their perseverance. Many Muslims who diligently follow the commands of Allah, the Exalted, frequently encounter numerous trials in this world and receive only a small portion of reward, while those who openly defy Allah, the Exalted, enjoy worldly pleasures. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also reflect that balance. However, this is clearly not the case in this world; therefore, it must occur at another time, specifically on the Day of Judgement.

Reflecting on this discussion will strengthen one's faith in the Day of Judgement, encouraging them to prepare properly for it by correctly using the blessings granted to them, as guided by the teachings of the Holy Quran

and the practices of the Holy Prophet Muhammad, peace and blessings be upon him. This preparation will ultimately bring peace and success in both this life and the afterlife. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

When it is clear that the only way to correctly prepare for one’s accountability on Judgement and obtain peace of mind in this world through obtaining a balanced mental and physical state and through correctly placing everything and everyone within one’s life, is only achieved through the obedience of Allah, the Exalted, it would be insane to disobey Him. Chapter 6 Al An’am, verse 114:

“Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?"…”

And it was enough of a proof for the non-muslims of Mecca, and for the people after them, that the Holy Quran was from Allah, the Exalted, that it was recognized by the scholars from the people of the book. Chapter 6 Al An’am, verse 114:

"…And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters."

As noted earlier, the scholars from the people of the book clearly recognized the truth of Islam, recognizing Allah, the Exalted, as the Author of the Holy Quran, owing to their understanding of His words found in their sacred writings. Additionally, both the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran were mentioned in their divine texts. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

The non-Muslims of Mecca, well-versed in Arabic, understood that the Holy Quran was not the product of a human being. Additionally, after spending forty years with the Holy Prophet Muhammad, peace and blessings be upon

him, prior to his announcement of Prophethood, they knew he was not a fraud. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

Finally, both the people of the book and the non-Muslims living in Mecca recognized that the Holy Prophet Muhammad, peace and blessings be upon him, had not studied previous divine texts, which made it impossible for him to have fabricated the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

The people of the book harbored jealousy towards the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than being a descendant of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. Since their entire faith was constructed around the significance of lineage, which they believed conferred upon them a sense of superiority over all of humanity, they found it difficult to accept and follow a Holy Prophet, peace and blessings be upon him, who belonged to a different lineage. This

situation would inevitably undermine the superiority complex they had constructed.

The prominent non-Muslim leaders of Mecca struggled to embrace and follow the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, out of jealousy. Although he was an orphan of modest background, he belonged to the most revered tribe. Their ambitions for power, control, and wealth intensified their jealousy when the Holy Prophet Muhammad, peace and blessings be upon him, announced his Prophethood and was granted authority and honor over all creation.

Whether people accept or reject the clear proofs of Islam, the final divine code of conduct has been granted to mankind. Whether they approve of it or not, it will not change the fact that through it alone will one obtain peace of mind in both worlds. Chapter 6 Al An’am, verse 115:

“And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.”

Ultimately, since all of creation is owned by and falls entirely under the authority and jurisdiction of Allah, the Exalted, individuals have no alternative but to adhere to His regulations. Just as one may encounter difficulties for not following the laws established by the governing body of a specific nation, similarly, they will encounter challenges in both worlds if they disregard the

directives of the Sovereign of the universe. While a person might choose to leave a nation if they disagree with its laws, they cannot escape to a realm where the authority and regulations of Allah, the Exalted, do not apply. Although individuals may alter the laws of their community, they will never possess the ability to modify the decrees of Allah, the Exalted. Furthermore, akin to how a homeowner determines the rules of their residence, regardless of any objections from others, the universe is owned by Allah, the Exalted, who alone establishes the regulations governing it, irrespective of public opinion. Consequently, compliance with these rules is essential for one's own benefit. Those who grasp this reality will adhere to the commandments of Allah, the Exalted, and endeavor to obey Him by utilizing the blessings bestowed upon them in ways that are pleasing to Him, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can either seek to comprehend the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they serve their own interests and those of the broader community, ultimately leading to tranquility in both worlds, or they may choose to indulge their desires and dismiss the principles of Islam. However, those who neglect to follow Islamic regulations should brace themselves for the repercussions of their decisions in both worlds, as no objections, protests, or grievances will provide them with refuge. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Therefore, if one chooses to ignore the Islamic code of conduct and instead follows other man-made codes of conduct they will inevitably misuse the blessings they have been granted. Consequently, they will face a deficiency in both mental and physical balance, leading them to misplace everything and everyone within their lives and hindering their ability to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they possess material comforts. This end is inevitable as all man-made codes of conduct will always be deficient in knowledge, experience and foresight and they will always contain biases. As a result, one will never obtain peace of mind through following man-made codes of conduct. Chapter 6 Al An'am, verse 116:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah . They follow not except assumption, and they are not but guessing."

Allah, the Exalted, alone has the knowledge which leads a person to achieving peace of mind through a balanced mental and physical state and by correctly placing everything and everyone within their life. He has granted this knowledge to mankind through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 6 Al An'am, verse 117:

"Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided."

Therefore, a person must accept and apply Islamic principles for their own advantage, even if these principles clash with their personal wishes. They should behave like a wise patient who recognizes and adheres to the advice given by their doctor, realizing that it serves their best interests, even when it involves taking unpleasant medications and following a strict diet. Just as this wise patient will achieve the best mental and physical health, so will the person who accepts and acts on Islamic teachings.

Allah, the Exalted, then mentioned the importance of earning and consuming the lawful in order to make it clear that Islam is a complete code of conduct which affects every aspect of one's life and every situation they face. Therefore, Islam goes beyond a few acts of worship. Chapter 6 Al An'am, verse 118:

"So eat of that upon which the name of Allah has been mentioned, if you are believers in His verses."

Therefore, one must avoid treating Islam like a coat whereby they put it on and take it off according to their desires. The one who behaves in this manner is only worshipping their desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

One must therefore ensure they act on Islamic guidance in every situation they face, whether worldly or religious, as Islam is a complete code of conduct. Chapter 6 Al An'am, verses 118-119:

"So eat of that upon which the name of Allah has been mentioned, if you are believers in His verses. And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled…"

In this case, one must always earn and consume the lawful as this is the outward foundation of Islam, just like one's intention is the inward foundation of Islam. If the foundation is corrupted, then all that emerges from it will likewise be corrupt and thus rejected by Allah, the Exalted, irrespective of the actions. It does not necessitate scholarly wisdom to anticipate the outcome of those who behave in this way on the Day of Judgement.

Allah, the Exalted, then highlights the importance of avoiding innovations which contradict the Islamic code of conduct. Chapter 6 Al An'am, verse 119:

"…And indeed do many lead [others] astray through their inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors."

As discussed earlier, one must therefore ensure they adhere to the Islamic code of conduct in every situation by strictly adhering to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more an individual depends on alternative sources of religious knowledge, even if these sources lead to positive outcomes, the less they will act on the two main sources of guidance, which can ultimately result in misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter not based on the two sources of guidance will be rejected by Allah, the Exalted. Moreover, the greater the dependence on other sources of religious knowledge, the more likely one may begin to engage in practices that contradict the teachings of Islam. This gradual deviation is how the Devil misleads individuals, step by step. For example, a person facing difficulties may be encouraged to perform certain spiritual practices that conflict with Islamic teachings. If this individual is unaware and used to following alternative sources of religious knowledge, they may easily fall prey to this deception and start participating in spiritual activities that directly oppose the teachings of Islam. They may even develop beliefs about Allah, the Exalted, and the universe that contradict Islamic teachings, such as the idea that individuals or supernatural entities can control their destiny, as their understanding is derived from sources other than the two primary sources of guidance. Some of these incorrect practices and beliefs represent clear disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim might unintentionally forfeit their faith as a result of the inclination to depend on alternative sources of religious knowledge. As a result, participating in religious innovations that are not grounded in the two main sources of guidance is akin to pursuing the path of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

After discussing the importance of adhering to the Islamic code of conduct in every situation with a specific example, Allah, the Exalted, then reemphasises this important principle with a general statement. Chapter 6 Al An'am, verse 120:

"And leave what is apparent of sin and what is concealed thereof…"

Sin is direct result of failing to act on the Islamic code of conduct. Therefore, this verse encourages muslims to ensure they remain firm on acting on Islamic teachings so that they avoid sins by correctly using the blessings they have been granted. This will help them achieve a harmonious state of mind and body and ensure they correctly place everything and everyone within

their life, while effectively getting ready for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

Chapter 6 Al An’am, verse 120:

“And leave what is apparent of sin and what is concealed thereof…”

Generally speaking, sins are categorized into minor and major types. Throughout history, various definitions have been proposed to clarify what constitutes a major sin. A straightforward classification indicates that any sin for which the Islamic government is instructed to impose punishment is considered a major sin. Additionally, if a sin is associated with Hellfire, the wrath of Allah, the Exalted, or His curse, it is also deemed a major sin. For instance, backbiting is classified as a major sin due to its condemnation in the Holy Quran. Chapter 104 Al Humazah, verse 1:

“Woe to every backbiter, slanderer.”

Some hold the belief that there are merely seven major sins as outlined in a Hadith located in Sahih Bukhari, number 2766. However, they overlook the fact that while these seven are indeed major sins, it does not imply that they

are the only ones. In reality, there exist additional Hadiths that identify other major sins, such as the act of disobeying one's parents. This particular Hadith can be found in Sahih Bukhari, number 6273. The seven major sins specified in the previously mentioned Hadith are: polytheism, magic, the unjust killing of an innocent person, engaging in financial interest, wrongfully seizing the property of orphans, abandoning a battlefield, and falsely accusing an innocent woman of fornication.

It is crucial to recognize that when an individual continues to engage in minor transgressions, these can become major sins in the perspective of Islam.

Major sins are forgiven solely through genuine repentance, while lesser sins may be absolved by refraining from major sins and engaging in virtuous actions. Chapter 4 An Nisa, verse 31:

"If you avoid the major sins which you are forbidden, We will remove from you your lesser sins…"

Genuine repentance requires experiencing guilt, pursuing forgiveness from Allah, the Exalted, as well as from any individuals who have been harmed, provided that this does not result in additional complications. It is essential to earnestly vow to refrain from repeating the same or a comparable sin and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, one must persist in sincerely obeying

Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles.

Muslims must strive to avoid all forms of sin, regardless of their magnitude, as one of the Devil's tactics is to encourage Muslims to overlook minor transgressions. It is essential to keep in mind that mountains are composed of small stones and each person will be held accountable for every sin, irrespective of its size. Chapter 6 Al An’am, verse 120:

“…Indeed, those who earn sin will be recompensed for that which they used to commit.”

Allah, the Exalted, then gives a specific worldly example of a sin which must be avoided in order to emphasize the importance of strictly adhering to the Islamic code of conduct in every situation, whether worldly or religious. Chapter 6 Al An’am, verse 121:

“And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience…”

As mentioned earlier, the outer foundation of Islam is obtaining and utilizing the lawful, just like the inward foundation of Islam is one’s intention. If the

foundation is corrupt then every action that results from it will be corrupt and not accept by Allah, the Exalted, even if it appears as a good deed.

Allah, the Exalted, then makes it clear that Muslims will always be challenged and criticized over the Islamic code of conduct by others whose only aim in life is to fulfil their worldly desires. Chapter 6 Al An'am, verse 121:

"…And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]."

If one obeys anything in the disobedience of Allah, the Exalted, it results in minor polytheism. This will cause them to misuse the blessings they have been granted. As a result, they will experience a lack of both mental and physical equilibrium, they will misplace everything and everyone within their life and they will not adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both worlds, regardless of their worldly luxuries they may enjoy.

As Islam promotes the regulation of worldly desires it leads to criticism from those whose primary focus is the fulfillment of such desires, as it renders them seemingly animalistic. Furthermore, businesses and industries that thrive on individuals indulging in their desires will actively oppose Islam, which encourages adherence to its teachings. In response to this opposition,

Muslims must remain resolute in their obedience to Allah, the Exalted, who will grant them tranquility and safeguard them from the adverse influences of others, even if this protection is not immediately apparent. Conversely, individuals who seek societal approval while disregarding the commands of Allah, the Exalted, will not escape His punishment, nor will they genuinely satisfy societal expectations, as human opinions and worldly trends, including social media, fashion, and culture, are inherently unstable. By steadfastly adhering to the obedience of Allah, the Exalted, and appropriately utilizing the blessings bestowed upon them in accordance with Islamic principles, individuals will achieve a harmonious mental and physical state, effectively prioritizing all aspects of their lives. Moreover, Allah, the Exalted, will substitute their negative companions, who criticize their devotion, with positive influences that motivate them to persist in their obedience, thereby enhancing their peace of mind in this life. Chapter 29 Al Ankabut, verse 9:

“And those who believe and do righteous deeds - We will surely admit them among the righteous.”

As their conduct prepares them for accountability on the Day of Judgment, He will reward them with unimaginable blessings.

But those who continue to disobey Allah, the Exalted, in an effort to gain societal approval and satisfy their earthly desires will ultimately misuse the blessings bestowed upon them. Consequently, they will find themselves in a state of mental and physical turmoil, struggling to manage their priorities and relationships effectively, and inadequately preparing for their accountability on the Day of Judgement. This situation will result in stress and challenges

in both worlds, regardless of the material comforts they may possess. Indeed, those who persist in disobeying Allah, the Exalted, while professing faith in Him, are at significant risk of departing this world without their faith. Chapter 6 Al An’am, verse 121:

“…And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].”

It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can an individual's faith diminish and die if it is not sustained by acts of obedience. This represents the most significant loss.

Allah, the Exalted, then describes the difference between those who adhere to the Islamic code of conduct and those who do not, thereby indicating the importance of obeying Him. Chapter 6 Al An’am, verse 122:

“And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?...”

Giving life to the dead could be referring to accepting Islam. In reality. faith breathes life into one’s existence as it is the only way they can fulfil the purpose of their creation. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Just like an invention is deemed a failure when it fails to fulfil its primary function of creation, similarly, the human being who fails their only purpose of creation, of believing in Allah, the Exalted, is also deemed a failure, akin to being spiritually dead, even though they are alive. Chapter 6 Al An’am, verse 122:

“And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?...”

In addition, one must support their verbal declaration of faith in Islam by correctly using the blessings they have been granted as outlined in Islamic teachings, as this is the only way one will obtain light within this world so that they can differentiate harmful things from beneficial things and differentiate the right path, which leads to peace of mind in both worlds, from the wrong paths, which lead to stress and trouble in both worlds. Without this light, one will wander aimlessly, like a blind person lost in the wilderness, unable to

gain benefit or protect themself from harm. As a result, this person will inevitably misuse the blessings they have been granted. Consequently, they will face a deficiency in both mental and physical balance, they will misplace everything and everyone within their life and they will fail to adequately prepare for their accountability on the Day of Judgement. This situation will cause stress, challenges, and hardships in both worlds, even if they enjoy worldly luxuries. Chapter 6 Al An'am, verse 122:

"And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom?..."

But those whose only aim in life is to fulfil their worldly desires will not accept this truth, as the Islamic code of conduct contradicts their worldly desires. As a result, they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. Chapter 6 Al An'am, verse 122:

"…Thus it has been made pleasing to the disbelievers that which they were doing."

In addition, the one who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted will inevitably fail to fulfill the

rights of Allah, the Exalted, and people. As a result, they cause the spread of injustice and corruption within society. Chapter 6 Al An'am, verse 123:

"And thus We have placed within every city the greatest of its criminals to conspire therein…"

Even though Allah, the Exalted, attributes the placing of criminals to Himself, as nothing occurs within the universe without His will, none the less, it is clear each person has the free will to choose whether to obey or disobey Allah, the Exalted. If one chooses to disobey Allah, the Exalted, thereby spreading corruption and injustice within society, every aspect of their existence, including their family, friends, career, and wealth, will transform into a source of stress. Should they continue to disobey Allah, the Exalted, they will misplace their blame on inappropriate targets, such as their spouse, for their stress. By severing ties with these positive influences in their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. Chapter 6 Al An'am, verse 123:

"…But they conspire not except against themselves, and they perceive [it] not."

This result becomes evident when one examines individuals who persist in misusing the blessings they have received, such as the affluent and renowned, despite their apparent enjoyment of worldly comforts.

Chapter 6 Al An’am, verse 123:

“And thus We have placed within every city the greatest of its criminals to conspire therein…”

In addition, the one who wrongs others will face justice on Judgement Day. The offender will be obligated to surrender their good deeds to their victims, and if necessary, will take on the sins of their victims. This may ultimately lead to the offender being condemned to Hell, as warned in a Hadith documented in Sahih Muslim, number 6579. Chapter 6 Al An’am, verse 123:

“…But they conspire not except against themselves, and they perceive [it] not.”

Therefore, one must avoid this outcome by obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life. In addition, this

behaviour will ensure they fulfill the rights of Allah, the Exalted, and people, thereby causing the spread of justice and peace within society.

But those who fail to appreciate the widespread benefits of controlling their worldly desires will persist on disobeying Allah, the Exalted, and discourage others from following the Islamic code of conduct, as they fear losing their social influence and leadership. As a result, they will make poor excuses in order to reject Islam, just like the leaders of the non-muslims of Mecca did. Chapter 6 Al An'am, verse 124:

“And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allah."…”

This was an absurd request as divine revelation and supporting miracles are only granted to the Holy Prophets, peace be upon them, as they are infallible and divinely guided. Chapter 6 Al An’am, verse 124:

“…Allah is more knowing of where He places His message…”

Their foolish request also highlighted the envy they possessed for the Holy Prophet Muhammad, peace and blessings be upon him. The elite non-Muslims of Mecca could not bear to accept the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him, out of envy for him. Although he was an orphan of modest background, he belonged to the most respected tribe. Their desire for power, control, and wealth intensified their jealousy when the Holy Prophet Muhammad, peace and blessings be upon him, announced his Prophethood and was granted authority and superiority over all creation.

Allah, the Exalted, then warns people who persist on disobeying Him by misusing the blessings they have been granted and those who persist on discouraging others from accepting and acting on Islamic teachings, as they fear losing their social influence and leadership. Chapter 6 Al An'am, verse 124:

"…There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire."

An aspect of this punishment is when they persist on misusing the blessings they have been granted. As a result, they will experience a lack of both mental and physical equilibrium, they will misplace everything and everyone within their life and impair their capacity to adequately prepare for their accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds even if they enjoy worldly luxuries. And as these people will inevitably fail to fulfil the rights of people, thereby causing the spread of injustice and corruption within society, the punishment of the hereafter will be far worse.

Allah, the Exalted, then again highlights the importance of accepting and acting on Islamic teachings for one’s own sake. Chapter 6 Al An’am, verse 125:

“So whoever Allah wants to guide - He expands his breast to [contain] Islam…”

The one who earns the guidance of Allah, the Exalted, is the one who struggles for it by learning and acting on Islamic teachings so that they correctly use the blessings they have been granted. This will ensure they obtain expansion of their spiritual heart which leads to peace of mind through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life.

But those who do not desire right guidance and therefore either reject Islam or fail to support their verbal declaration of faith in Islam through actions, will not be granted right guidance. Chapter 6 Al An’am, verse 125:

“…and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky…”

As a result, this person will misuse the blessings they have been granted. Consequently, they will face a deficiency in both mental and physical balance, leading to chaos in all aspects of their lives and hindering their ability to properly prepare for their accountability on the Day of Judgement. This will cause stress, challenges, and hardships in both worlds, even if they enjoy worldly things. Chapter 6 Al An'am, verse 125:

"…Thus does Allah place defilement upon those who do not believe."

In addition, this verse warns that those who fail to actualize their faith in Islam are in great danger of losing their faith. It is crucial to understand that faith is akin to a plant that needs nourishment from acts of obedience to flourish and survive. Similar to how a plant deprived of essential elements like sunlight will die, an individual's faith can also die if not supported by obedient actions.

Chapter 6 Al An'am, verse 125:

"…and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky…"

It is interesting to note that Allah, the Exalted, mentioned a scientific fact which was proven years later. As one ascends, the less concentrated the

oxygen becomes and as a result, breathing becomes difficult, just like Allah, the Exalted, described in this verse.

After differentiating between those who strive for right guidance and those who do not, Allah, the Exalted, makes it clear that there is only a single straight path that leads to peace of mind in both worlds: the path of Islam. Chapter 6 Al An’am, verse 126:

“And this is the path of your Lord, [leading] straight…”

But one must reflect on the clear proofs within Islamic teachings with an open and unbiased mind in order to appreciate this truth and therefore benefit from it. Chapter 6 Al An’am, verse 126:

“…We have detailed the verses for a people who reflect.”

Those who control their worldly desires so that they correctly use the blessings they have been granted as outlined in Islamic teachings, appreciate that this is a small price to pay in order to achieve peace of mind in both worlds. This will ensure they attain a balanced state of mind and body, aligning all facets of their life while adequately preparing for their

accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Chapter 6 Al An’am, verse 127:

“For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.”

Allah, the Exalted, will extend His protection to those who sincerely obey Him in both worlds. In this world, they will be protected from the negative effects of society, even if this protection is not obvious to them, and He will protect them from the difficulties of Judgement Day. Chapter 6 Al An’am, verse 128:

“And the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind."…”

This misguidance only occurs due to ignorance. When one fails to understand the truth that everything within the universe is controlled solely by Allah, the Exalted, then they will begin to attribute divine powers, such as controlling destiny, to others, such as supernatural creatures. One must avoid this outcome by studying and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they adopt the correct belief in respect to Allah, the Exalted, and the creation. But if one fails to do this then they will adopt the incorrect belief in respect to Allah, the Exalted, and as a result, they will disobey Him by misusing the blessings they have been granted. As a result, they will be

left with no excuses on the Day of Judgement. Chapter 6 Al An’am, verse 128:

“…And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term, which you appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills.” Indeed, your Lord is Wise and Knowing.”

As muslims will not abide in Hell forever, this verse warns muslims from sharing their fate by adopting this misguided attitude whereby they fail to adopt the correct belief in respect to Allah, the Exalted, and the creation and as a result, they persist on the disobedience of Allah, the Exalted.

In addition, those who persist on the disobedience of Allah, the Exalted, will inevitably adopt the wrong companions in this world who will encourage them further to disobey Allah, the Exalted. It is a widely accepted fact that people of similar behaviour often befriend each other. Therefore, one can judge how much they sincerely obey Allah, the Exalted, by assessing their companions. If their companions persist on the disobedience of Allah, the Exalted, then in most cases, so will they. According to the Hadith found in Sunan Abu Dawud, number 4031, a person belongs to the group they imitate, therefore, those who befriend misguided people will unite with them in the hereafter. Chapter 6 Al An’am, verse 129:

“And thus will We make some of the wrongdoers allies of others for what they used to earn.”

Therefore, one must strive to obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, as this will aid them in obtaining good companions who encourage them to obey Allah, the Exalted, further. Chapter 29 Al Ankabut, verse 9:

“And those who believe and do righteous deeds - We will surely admit them among the righteous.”

As a result, they will unite with the righteous in the hereafter. Chapter 4 An Nisa, verse 69:

“And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.”

Therefore, muslims must support their verbal declaration of desiring to unite with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter by

sincerely obeying Allah, the Exalted, as they did. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. But those who verbally declare their love for the righteous and fail to imitate them and instead imitate the characteristics found in hypocrites and the sinful will be considered and judged as one of them. Chapter 6 Al An'am, verse 130:

"O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?"…"

As the teachings and warnings have been delivered, no excuses will be accepted nor will any second chances be granted to people if they fail to adopt the correct attitude and path in this world. Chapter 6 Al An'am, verse 130:

"…They will say, "We bear witness against ourselves"…"

Allah, the Exalted, warns people against being deluded by the world into believing that peace of mind lies in fulfilling all of one's desires or it lies in obtaining worldly success, such as wealth and social status. Nor should they be deluded into following the majority of people in this world, as the majority opinion is not always correct. Chapter 6 Al An'am, verse 130:

“…They will say, "We bear witness against ourselves" and the worldly life had deluded them…”

The only way one can avoid being deluded by the world, such as social media, fashion and culture, is by adopting strong faith. A robust faith is essential to cultivate, as it guarantees that an individual remains steadfast in their obedience to Allah, the Exalted, regardless of the circumstances, whether in times of comfort or hardship. Strong faith is cultivated through the acquisition of knowledge and the application of the clear proofs and evidences present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources elucidate how sincere obedience to Allah, the Exalted, results in tranquility in both this world and the hereafter. Conversely, an individual who remains uninformed about Islamic teachings will possess feeble faith. Such a person is likely to disobey Allah, the Exalted, whenever their personal desires are at odds with His obedience, as they do not recognize that forsaking their desires in favor of obedience to Allah, the Exalted, brings about peace of mind in both worlds. Consequently, it is imperative for one to attain certainty of faith through the pursuit of knowledge and the practice of Islamic principles, ensuring that they remain steadfast in their obedience to Allah, the Exalted, at all times. This endeavor requires the proper utilization of the blessings one has received, as prescribed in Islamic teachings. By doing so, they will secure peace of mind in both worlds, achieving a harmonious mental and physical state while appropriately prioritizing all aspects of their life.

It is important to note that the muslims who choose to ignore Islamic teachings and fail to support their verbal declaration of faith in Islam with actions are in great danger in losing their weak faith before leaving this world,

as they will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted. It is essential to recognize that faith resembles a plant that requires sustenance from acts of obedience to thrive and endure. Just as a plant lacking vital resources like sunlight will perish, a person's faith can perish if it is not bolstered by obedient behaviour. Chapter 6 Al An’am, verse 130:

“…They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.”

It is crucial to recognize that in this world, individuals are judged based on their external appearance, even when it does not align with their internal truth. For instance, if someone professes to be a Muslim, society will accept them as such unless they commit a clear act of disbelief. However, in the hereafter, Allah, the Exalted, will evaluate individuals based on their true inner state and their outward deeds. Consequently, one should refrain from acting hypocritically, as such behavior may deceive others in this life, but in the hereafter, they will be the ones deceived, as they will be assessed according to their inner reality, which could be rooted on disbelief. Chapter 57 Al Hadid, verses 13-15:

“On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment. They [i.e., the hypocrites] will call to them [i.e., the believers], "Were

we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the Deceiver [i.e., Satan] deceived you concerning Allāh. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.""

And chapter 6 Al An'am, verse 130:

"…They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers."

As Allah, the Exalted, does no wrong to anyone, He does not punish people until divine teachings have been made clear to them. Chapter 6 Al An'am, verse 131:

"That is because your Lord would not destroy the cities for wrongdoing while their people were unaware."

Therefore, this leaves people with no excuses that will save them from punishment in both worlds if they choose to persist on disobeying Allah, the

Exalted, by misusing the blessings they have been granted. In this world, individuals will experience an imbalanced mental and physical condition, resulting in the disorganization of their relationships and responsibilities in life. Consequently, this will result in stress, challenges, and hardships, despite the presence of worldly comforts. And as this attitude prevents them from preparing correctly for their accountability on the Day of Judgement, their punishment in the hereafter will be far worse and according to the level of their disobedience. Chapter 6 Al An'am, verse 132:

"And for all are degrees from what they have done. And your Lord is not unaware of what they do."

But Allah, the Exalted, makes it clear that those who choose to obey Him, by correctly using the blessings they have been granted, are only benefiting themselves, as Allah, the Exalted, is Independent and does not benefit from the obedience of people, nor is He harmed by their disobedience. Chapter 6 Al An'am, verse 133:

"And your Lord is the Free of need, the possessor of mercy…"

Individuals who do not comprehend this essential truth may develop a sense of arrogance, erroneously thinking that by adhering to Islamic principles, they are rendering a service to Allah, the Exalted. Such arrogance can obstruct their sincere submission to Allah, the Exalted, especially when their personal

inclinations clash with His directives, potentially leading them off course. Conversely, those who understand that their faith and adherence ultimately benefit their own welfare will nurture humility before Allah, the Exalted, and remain resolute in their obedience during both trials and periods of ease. In times of adversity, they will demonstrate patience, and in moments of ease, they will show gratitude. Gratitude in intention signifies acting solely to please Allah, while gratitude in expression can be conveyed through good words or silence. Furthermore, gratitude in actions entails appropriately utilizing the blessings bestowed upon them, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Patience involves refraining from complaints in both speech and action, while consistently obeying Allah, the Exalted, with the conviction that He always selects what is most beneficial for them, even when it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

As a result, a person who consistently adheres to appropriate behaviour in every situation will obtain steadfast support and mercy from Allah, the Exalted. This leads to tranquillity in both this life and the afterlife, as demonstrated in a Hadith recorded in Sahih Muslim, number 7500.

But those who fail to adopt humility and instead behave as if they are doing Allah, the Exalted, a favour by obeying Him, will be replaced by others who recognise the truth and as a result they show humility to Allah, the Exalted,

and sincerely obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 6 Al An’am, verse 133:

“…If He wills, he can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.”

They will therefore achieve a harmonious mental and physical condition, appropriately positioning all aspects and individuals in their lives, while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster peace of mind in both worlds.

Chapter 6 – Al An’am, Verses 134-165 of 165

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَآ أَنتُم بِمُعۡجِزِينَ ﴿١٣٤﴾

قُلۡ يَٰقَوۡمِ ٱعۡمَلُواْ عَلَىٰ مَكَانَتِكُمۡ إِنِّي عَامِلٞۖ فَسَوۡفَ تَعۡلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ﴿١٣٥﴾

وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلۡحَرۡثِ وَٱلۡأَنۡعَٰمِ نَصِيبٗا فَقَالُواْ هَٰذَا لِلَّهِ بِزَعۡمِهِمۡ وَهَٰذَا لِشُرَكَآئِنَاۖ فَمَا كَانَ لِشُرَكَآئِهِمۡ فَلَا يَصِلُ إِلَى ٱللَّهِۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمۡۗ سَآءَ مَا يَحۡكُمُونَ ﴿١٣٦﴾

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٖ مِّنَ ٱلۡمُشۡرِكِينَ قَتۡلَ أَوۡلَٰدِهِمۡ شُرَكَآؤُهُمۡ لِيُرۡدُوهُمۡ وَلِيَلۡبِسُواْ عَلَيۡهِمۡ دِينَهُمۡۖ وَلَوۡ شَآءَ ٱللَّهُ مَا فَعَلُوهُۖ فَذَرۡهُمۡ وَمَا يَفۡتَرُونَ ﴿١٣٧﴾

وَقَالُواْ هَٰذِهِۦٓ أَنۡعَٰمٞ وَحَرۡثٌ حِجۡرٞ لَّا يَطۡعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعۡمِهِمۡ وَأَنۡعَٰمٌ حُرِّمَتۡ ظُهُورُهَا وَأَنۡعَٰمٞ لَّا يَذۡكُرُونَ ٱسۡمَ ٱللَّهِ عَلَيۡهَا ٱفۡتِرَآءً عَلَيۡهِۚ سَيَجۡزِيهِم بِمَا كَانُواْ يَفۡتَرُونَ ﴿١٣٨﴾

وَقَالُواْ مَا فِي بُطُونِ هَٰذِهِ ٱلۡأَنۡعَٰمِ خَالِصَةٞ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزۡوَٰجِنَاۖ وَإِن يَكُن مَّيۡتَةٗ فَهُمۡ فِيهِ شُرَكَآءُۚ سَيَجۡزِيهِمۡ وَصۡفَهُمۡۚ إِنَّهُۥ حَكِيمٌ عَلِيمٞ ﴿١٣٩﴾

قَدۡ خَسِرَ ٱلَّذِينَ قَتَلُوٓاْ أَوۡلَٰدَهُمۡ سَفَهَۢا بِغَيۡرِ عِلۡمٖ وَحَرَّمُواْ مَا رَزَقَهُمُ ٱللَّهُ ٱفۡتِرَآءً عَلَى
ٱللَّهِۚ قَدۡ ضَلُّواْ وَمَا كَانُواْ مُهۡتَدِينَ ١٤٠

۞ وَهُوَ ٱلَّذِيٓ أَنشَأَ جَنَّٰتٖ مَّعۡرُوشَٰتٖ وَغَيۡرَ مَعۡرُوشَٰتٖ وَٱلنَّخۡلَ وَٱلزَّرۡعَ مُخۡتَلِفًا
أُكُلُهُۥ وَٱلزَّيۡتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهٗا وَغَيۡرَ مُتَشَٰبِهٖۚ كُلُواْ مِن ثَمَرِهِۦٓ إِذَآ أَثۡمَرَ
وَءَاتُواْ حَقَّهُۥ يَوۡمَ حَصَادِهِۦۖ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ١٤١

وَمِنَ ٱلۡأَنۡعَٰمِ حَمُولَةٗ وَفَرۡشٗاۚ كُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُواْ خُطُوَٰتِ
ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ١٤٢

ثَمَٰنِيَةَ أَزۡوَٰجٖۖ مِّنَ ٱلضَّأۡنِ ٱثۡنَيۡنِ وَمِنَ ٱلۡمَعۡزِ ٱثۡنَيۡنِۗ قُلۡ ءَآلذَّكَرَيۡنِ حَرَّمَ أَمِ
ٱلۡأُنثَيَيۡنِ أَمَّا ٱشۡتَمَلَتۡ عَلَيۡهِ أَرۡحَامُ ٱلۡأُنثَيَيۡنِۖ نَبِّـُٔونِي بِعِلۡمٍ إِن كُنتُمۡ صَٰدِقِينَ ١٤٣

وَمِنَ ٱلۡإِبِلِ ٱثۡنَيۡنِ وَمِنَ ٱلۡبَقَرِ ٱثۡنَيۡنِۗ قُلۡ ءَآلذَّكَرَيۡنِ حَرَّمَ أَمِ ٱلۡأُنثَيَيۡنِ أَمَّا
ٱشۡتَمَلَتۡ عَلَيۡهِ أَرۡحَامُ ٱلۡأُنثَيَيۡنِۖ أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَاۚ
فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا لِّيُضِلَّ ٱلنَّاسَ بِغَيۡرِ عِلۡمٍۚ إِنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ
ٱلظَّٰلِمِينَ ١٤٤

قُل لَّآ أَجِدُ فِى مَآ أُوحِىَ إِلَىَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا
مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾

وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم
بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ
﴿١٤٧﴾

سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ كَذَٰلِكَ
كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ إِن
تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٤٩﴾

قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ ۚ
وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَهُم بِرَبِّهِمْ
يَعْدِلُونَ ﴿١٥٠﴾

۞ قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُم مِّنْ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

وَأَنَّ هَـٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾

وَهَـٰذَا كِتَـٰبٌ أَنزَلْنَـٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَـٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَـٰفِلِينَ ﴿١٥٦﴾

أَوۡ تَقُولُواْ لَوۡ أَنَّآ أُنزِلَ عَلَيۡنَا ٱلۡكِتَٰبُ لَكُنَّآ أَهۡدَىٰ مِنۡهُمۡۚ فَقَدۡ جَآءَكُم بَيِّنَةٞ مِّن رَّبِّكُمۡ
وَهُدٗى وَرَحۡمَةٞۚ فَمَنۡ أَظۡلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنۡهَاۗ سَنَجۡزِي ٱلَّذِينَ يَصۡدِفُونَ
عَنۡ ءَايَٰتِنَا سُوٓءَ ٱلۡعَذَابِ بِمَا كَانُواْ يَصۡدِفُونَ ١٥٧

هَلۡ يَنظُرُونَ إِلَّآ أَن تَأۡتِيَهُمُ ٱلۡمَلَٰٓئِكَةُ أَوۡ يَأۡتِيَ رَبُّكَ أَوۡ يَأۡتِيَ بَعۡضُ ءَايَٰتِ رَبِّكَۗ يَوۡمَ يَأۡتِي بَعۡضُ
ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفۡسًا إِيمَٰنُهَا لَمۡ تَكُنۡ ءَامَنَتۡ مِن قَبۡلُ أَوۡ كَسَبَتۡ فِيٓ إِيمَٰنِهَا خَيۡرٗاۗ قُلِ ٱنتَظِرُوٓاْ
إِنَّا مُنتَظِرُونَ ١٥٨

إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗا لَّسۡتَ مِنۡهُمۡ فِي شَيۡءٍۚ إِنَّمَآ أَمۡرُهُمۡ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا
كَانُواْ يَفۡعَلُونَ ١٥٩

مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ عَشۡرُ أَمۡثَالِهَاۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجۡزَىٰٓ إِلَّا مِثۡلَهَا وَهُمۡ لَا يُظۡلَمُونَ
١٦٠

قُلۡ إِنَّنِي هَدَىٰنِي رَبِّيٓ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ دِينٗا قِيَمٗا مِّلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۚ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ
١٦١

قُلۡ إِنَّ صَلَاتِي وَنُسُكِي وَمَحۡيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ١٦٢

لَا شَرِيكَ لَهُۥۖ وَبِذَٰلِكَ أُمِرۡتُ وَأَنَا۠ أَوَّلُ ٱلۡمُسۡلِمِينَ ١٦٣

قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ
ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌۢ ﴿١٦٥﴾

“Indeed, what you are promised is coming, and you will not cause failure [to Allah].

Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed.”

And they [the polytheists] assign to Allah from that which He created of crops and livestock a share and say, "This is for Allah," by their claim, "and this is for our 'partners' [associated with Him]." But what is for their "partners" does not reach Allah, while what is for Allah - this reaches their "partners." Evil is that which they rule.

And likewise, to many of the polytheists their partners have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion. And if Allah had willed, they would not have done so. So leave them and that which they invent.

And they say, "These animals and crops are forbidden; no one may eat from them except whom we will," by their claim. And there are those [camels] whose backs are forbidden [by them] and those upon which the name of Allah is not mentioned - [all of this] an invention of untruth about Him. He will punish them for what they were inventing.

And they say, "What is in the bellies of these animals is exclusively for our males and forbidden to our females. But if it is [born] dead, then all of them

have shares therein." He will punish them for their description. Indeed, He is Wise and Knowing.

They will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah. They have gone astray and were not [rightly] guided.

And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakāh] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.

And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allah has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Eight mates - of the sheep, two and of the goats, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

And of the camels, two and of the cattle, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah charged you with this? Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge? Indeed, Allah does not guide the wrongdoing people."

Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."

And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what

adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their transgression. And indeed, We are truthful.

So if they deny you, [Prophet Muhammad, peace and blessings be upon him], say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."

Those who associated [others] with Allah will say, "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but misjudging."

Say, "With Allah is the far-reaching [conclusive] argument. If He had willed, He would have guided you all."

Say, [Prophet Muhammad, peace and blessings be upon him], "Bring forward your witnesses who will testify that Allah has prohibited this." And if they testify, do not testify with them. And do not follow the desires of those who deny Our signs and those who do not believe in the Hereafter, while they equate [others] with their Lord.

Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.

And do not approach the orphan's property except in a way that is best [intending improvement] until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you speak be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may pay heed.

And, [moreover], this is my path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous."

Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good [Moses] and as a detailed explanation of all things and as guidance and mercy that perhaps in the meeting with their Lord they would believe.

And this [Quran] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.

[We revealed the Holy Quran] lest you say, "The Scripture was only sent down to two groups before us, but we were of their study unaware,"

Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.

Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting."

Indeed, those who have divided their religion and become sects - you, [Prophet Muhammad, peace and blessings be upon him], are not [associated] with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do.

Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.

Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah."

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."

Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ."

And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful."

When one observes the world around them and history in the light of Islamic teachings, they will clearly understand that the promises of Allah, the Exalted, are true. Chapter 6 Al An’am, verse 134:

“Indeed, what you are promised is coming…”

Allah, the Exalted, has promised those who sincerely obey Him by correctly using the blessings He has granted them peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward according to the best of what they used to do."

Whereas, those who persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted, have been promised an unbalanced mental and physical state and the misplacing of everything and everyone within their life. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy worldly things. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And chapter 6 Al An'am, verse 134:

"…*and you will not cause failure [to Allah]."*

Therefore, the promise of peace of mind for those who obey Him and stress for those who disobey Him is clear when one observes the actions of those from the past and those around them in the light of Islamic teachings. Chapter 6 Al An'am, verse 134:

“Indeed, what you are promised is coming, and you will not cause failure [to Allah].”

This verse also indicates the promise of Judgement Day when people will be held accountable for their actions. Again, one only needs to reflect a little in order to determine the inevitable coming of Judgement Day and their accountability. For example, when observing the universe, one can see many instances of balance. For instance, the Earth is at an ideal distance from the Sun. If it were even slightly closer or farther away, it would be uninhabitable. Likewise, the water cycle, which includes the evaporation of water from the ocean into the atmosphere and its subsequent condensation to create rain, is perfectly balanced, allowing life to thrive on Earth. The ground is designed in a balanced manner, enabling delicate branches and shoots of seeds to break through and provide crops, while also being sturdy enough to support heavy buildings. Numerous examples like these not only suggest the existence of a Creator but also highlight balance. However, one significant aspect of this world is clearly unbalanced: the actions of humanity. It is common to see oppressive and tyrannical individuals who evade punishment in this life. In contrast, many people suffer oppression and other hardships without receiving their full reward for their patience. Many Muslims who faithfully obey Allah, the Exalted, often encounter numerous challenges in this world and receive only a small portion of their reward, while those who openly defy Allah, the Exalted, enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. However, this is not evident in this world, which indicates that it must take place at another time, specifically on the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this life. However, one reason He does not completely punish here is to give people many chances to genuinely repent and improve their actions. He also does not give full rewards to Muslims in this life because this world is not Paradise. Moreover, faith includes believing in the unseen, particularly the complete rewards awaiting Muslims in the afterlife. In fact, belief in the unseen is what makes faith unique. If one only believes in what they can see, like receiving full rewards in this life, faith would not be as special.

In addition, fearing complete punishment and hoping for full reward in the afterlife will motivate a person to avoid sins and do good deeds.

For the Day of Recompense to begin, this physical world must come to an end. This is necessary because punishment and reward can only be administered after everyone's actions have ceased. Thus, the Day of Recompense cannot occur until people's actions are finished. This means that the material world will eventually have to end.

Thinking about this discussion can boost one's belief in the Day of Judgement, motivating them to get ready for it by properly using the blessings they have received, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This way, they can find peace of mind and success in both this life and the next. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

And chapter 6 Al An’am, verses 134-135:

“Indeed, what you are promised is coming, and you will not cause failure [to Allah]. Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home…"”

But those whose only aim in life is to fulfil their worldly desires will ignore the truth of their accountability on Judgement Day and as a result, they will persist on misusing the blessings they have been granted. Consequently, they will end up with an unstable mental and physical condition, they will misplace everything and everyone in their lives and they will unprepared for facing their accountability on the Day of Judgement. This will lead to stress, problems, and challenges in both worlds, even if they have some material comforts. Chapter 6 Al An’am, verse 135:

“…And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed.”

Allah, the Exalted, then gives an example of the attitude of those who ignore the reality of their accountability on Judgement Day and how it leads to misguidance. Chapter 6 Al An'am, verse 136:

"And they assign to Allah from that which He created of crops and livestock a share and say, "This is for Allah," by their claim, "and this is for our partners [associated with Him]."…"

Generally speaking, this indicates that those who do not correctly prepare for their accountability on the Day of Judgement will inevitably mix their obedience to Allah, the Exalted, with their obedience to other things, such as society, social media, fashion and culture. As a result, this person will treat their faith like a coat which they can put on and take off according to their desires. In reality, the one who behaves in this manner is only worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

One must avoid this attitude and instead understand that Islam is a complete code of conduct which must be acted upon in every situation, whether worldly or religious. Only through this attitude will one obtain peace of mind through a balanced mental and physical state and through correctly placing everyone

and everything within their life while adequately preparing for their accountability on Judgement Day.

But those who fail to behave in the right manner will inevitably adopt their own code of conduct which they will change according to their own desires. Chapter 6 Al An’am, verse 136:

“…and say, "This is for Allah," by their claim, "and this is for our partners [associated with Him]." But what is for their "partners" does not reach Allah, while what is for Allah - this reaches their "partners." Evil is that which they rule.”

This attitude of adapting one’s man-made code of conduct based on their desires is widespread within society. Even religions have been adapted by people in order to suit their desires. The one who behaves in this manner will inevitably misuse the blessings they have been granted. As a result, they will find themselves in an unstable state both mentally and physically, they will misplace everything and everyone around them, and they will fail to prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and obstacles in both worlds, even if they enjoy worldly things.

In addition, when one bases their code of conduct on their desires, they will inevitably misuse the blessings they have been granted. This will prevent them from fulfilling the rights of Allah, the Exalted, and people. As a result,

they will wrong people and cause the spread of corruption and injustice within society. Chapter 6 Al An'am, verse 137:

"And likewise, to many of the polytheists their partners have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion…"

The non-muslims of Arabia would often kill their children out of fear of poverty, as they failed to understand that Allah, the Exalted, is the Provider, not them. In fact, Allah, the Exalted, allocated the provision for the entire creation over fifty thousand years before He created the Heavens and the Earth. This has been advised in a Hadith found in Sahih Muslim, number 6748. Therefore, one must fulfil their duty in searching for lawful provision for themself and their dependents while confidently believing their destined provision will reach them, even if they fail to understand how.

Moreover, non-Muslims in Arabia frequently killed their newborn daughters because they mistakenly thought that having daughters brought bad luck to their families. This dislike for daughters reflects a misguided mindset that goes against the principles of Islam. In reality, the aversion to having daughters is a trait of polytheists, and it is important to steer clear of such attitudes at all times. Chapter 16 An Nahl, verses 58-59:

“And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.”

It is surprising how many Muslims, particularly Asians, often prefer sons and have the misguided belief that they should be less happy when they have daughters. However, in Islamic teachings, the good news about having daughters is not mentioned in the same way for sons. For instance, in a Hadith from Imam Bukhari’s Adab Al Mufrad, number 78, the Holy Prophet Muhammad, peace and blessings be upon him, promised Paradise to parents who properly raise two daughters. While it is understandable that parents might worry more about a daughter than a son in today's world, it does not mean that Muslim parents should feel less joy if they have a daughter instead of a son. They should keep in mind that their responsibility is to educate and guide their children according to Islamic teachings and not to worry about their outcome, as that is beyond their control.

As Allah, the Exalted, does not force right guidance on people, as this would nullify the test of life in this world, He allows people to follow their on codes of conduct in this world. Chapter 6 Al An’am, verse 137:

“…And if Allah had willed, they would not have done so…”

But He warns muslims to avoid following the footsteps of such people by living by their own code of conduct in this world instead of following the teachings of the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 6 Al An’am, verse 137:

“…So leave them and that which they invent.”

The more someone relies on other sources of religious knowledge, even if they result in good actions, the less they will act on the two main sources of guidance, which can lead to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith from Sunan Abu Dawud, number 4606, that anything not based on the two sources of guidance will be rejected by Allah, the Exalted. Furthermore, the more one follows other sources of religious knowledge, the more they may start to engage in practices that contradict Islamic teachings. This is how the Devil misleads individuals, gradually. For instance, a person in trouble might be encouraged to undertake certain spiritual practices that go against the teachings of Islam. If this person is unaware and tends to follow other sources of religious knowledge, they can easily fall into this trap and start performing spiritual exercises that directly oppose Islamic teachings. They may even begin to hold beliefs about Allah, the Exalted, and the universe that contradict Islamic teachings, such as thinking that people or supernatural beings can control their fate, as their understanding comes from sources other than the two main sources of guidance. Some of these misguided beliefs and practices are outright disbelief, like engaging in black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

As a result, a Muslim can lose their faith without even knowing it, as they rely on other sources of religious knowledge. This is why following religious innovations that are not based on the two main sources of guidance is akin to following the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

As Islam is a complete of conduct which must be implemented in every aspect of one’s life, whether worldly or religious, Allah, the Exalted, warns those who fabricate their own code of conduct of punishment in both worlds. Chapter 6 Al An’am, verse 138:

“And they say, "These animals and crops are forbidden; no one may eat from them except whom we will," by their claim. And there are those [animals] whose backs are forbidden [by them] and those upon which the name of Allah is not mentioned - [all of this] an invention of untruth about Him. He will punish them for what they were inventing.”

Their punishment will be a direct result of them misusing the blessings they have been granted. As a result, they will find themselves in a precarious mental and physical state, misplacing everything and everyone within their life while failing to prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and obstacles in both worlds, even if they enjoy worldly luxuries.

As discussed earlier, when one acts according to their own code of conduct, they will fail to fulfil the rights of people and as a result wrong others thereby causing the spread of corruption and injustice in society. In fact, this attitude was and is the source of oppression against specific groups, such as women, within society. Chapter 6 Al An'am, verse 139:

"And they say, "What is in the bellies of these animals is exclusively for our males and forbidden to our females. But if it is [born] dead, then all of them have shares therein." He will punish them for their description…"

It is sad to observe that even though divine teachings have always encouraged people to fulfil the rights of people thereby eliminating the oppression of specific groups within society, such as women, yet people in the modern age attribute injustice to Islam. As Allah, the Exalted, alone knows all things, He alone can provide the perfect and unbiased code of conduct which ensures everyone's rights are fulfilled thereby causing the spread of justice and peace within society. Chapter 6 Al An'am, verse 139:

“…Indeed, He is Wise and Knowing.”

Overlooking this fact and following other codes of conduct is the root of oppression in society.

In general, before the rise of Islam and in some regions today, women were often treated like possessions, similar to cars. They could be bought and sold like livestock. A woman had no rights in any part of her life, including marriage. Women did not receive any inheritance and were instead treated as property to be inherited. They were viewed as owned by men, while they themselves could not own anything. If a woman had any possessions, she could only use them as her male relatives wished. In contrast, her male relatives could spend her wealth as they pleased. She lacked the strength or right to challenge this lifestyle. Some groups in Europe even regarded women as less than human, equating them to animals. Women had no role in religion, as they were deemed unfit for worship. Some even thought women were soulless beings. It was not uncommon for a father to bury his newborn or young daughter alive, as they were seen as a source of shame for the family and considered useless and a burden. Some believed that killing a woman had no repercussions in society. Certain customs even led to the execution of widows, as they were thought unworthy of living without their deceased husbands. Some people believed that a woman's only purpose was to serve men.

But Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, taught that all people should be respected, and that fairness and justice are essential parts of the law. Men are responsible for upholding the rights of women, just as women are responsible for the rights of men. Women have been granted freedom and independence. They have the right to own their lives, property, and make their own choices, equal to men. No one can force a woman into marriage. If a woman is compelled to marry against her will, she has the right to annul the marriage if she chooses. A man cannot use a woman's assets without her consent. After a woman becomes a widow or a divorcee, no one can compel her to do anything she does not want to do. All women have the right to inherit, just like men. However, the amount they inherit is based on their responsibilities within the family. So it is not an equal share to men, as that would be unjust. Spending on women and treating them kindly is considered an act of worship by Allah, the Exalted. All these rights and more have been granted to women by Allah, the Exalted, through divine teachings. It is ironic that those who advocate for women's rights today often criticize Islam, which has supported women's rights long before they were born.

In order to highlight the seriousness of innovating things whereby one fabricates their own code of conduct to live by, Allah, the Exalted, placed this attitude next to the killing of innocent people, as following man-made codes of conduct leads to the wronging of people. Chapter 6 Al An’am, verse 140:

“Those will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah…”

As mentioned earlier, the one who ignores the divine code of conduct and instead follows man-made codes of conduct will inevitably misuse the blessings they have been granted. As a result, they will fail to fulfil the rights of people and instead wrong them. This will cause the spread of corruption and injustice within society. One only needs to observe the societies that lived according to man-made codes of conduct in order to appreciate this truth. Chapter 6 Al An'am, verse 140:

"…They have gone astray and were not [rightly] guided."

Thus, an individual should embrace and follow Islamic teachings for their own benefit, even if it goes against their personal wishes. They should act like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when faced with unpleasant medications and a strict diet. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and follows Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to properly arrange everything and everyone in their life. And He alone possesses the knowledge to ensure the rights of everyone within society are fulfilled correctly so that justice and peace spread within society. The understanding of human mental and physical conditions that society has will never suffice to reach this goal, despite extensive research, as they cannot resolve every problem a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it help one to correctly position everything and everyone in their life, due to limited knowledge, experience, foresight, and biases. Only Allah, the Exalted, has this knowledge, which He has provided to humanity through the Holy Quran

and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when observing those who utilize the blessings they have been given according to Islamic teachings versus those who do not. Although, in many instances, patients may not grasp the science behind their prescribed medications and thus blindly trust their doctor without question, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impacts on their lives. He does not require people to accept Islamic teachings blindly; rather, He desires them to acknowledge its truth through its evident proofs. However, this necessitates that a person approaches the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

Furthermore, since Allah, the Exalted, is the sole Ruler of people's spiritual hearts, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will provide peace of mind only to those who properly utilize the blessings He has bestowed upon them as outlined in Islamic teachings.

Allah, the Exalted, then provides evidence indicating why one should follow the code of conduct He has granted mankind with a specific example. Chapter 6 Al An'am, verse 141:

"And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar…"

As Allah, the Exalted, alone created and granted every blessing a person possesses, it is only right that they use these blessings according to His commands. He alone knows how they should be used in order to lead one to peace of mind through a balanced mental and physical state, through correctly placing everything and everyone within their life and to ensure one fulfils the rights of people so that justice and peace spreads within society. Chapter 6 Al An'am, verse 141:

"…Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest…"

But the one who fails to understand this truth will inevitably misuse the blessings they have been granted. Chapter 6 Al An'am, verse 141:

"…And be not excessive. Indeed, He does not like those who commit excess."

Consequently, they will end up in a vulnerable mental and physical condition, they will misplace everything and everyone within their life and fail to prepare correctly for their accountability on the Day of Judgement. This will result in stress, challenges, and hurdles in both worlds even though they may enjoy material comforts. And they will inevitably fail to fulfil the rights of people and instead wrong them. As a result, injustice and corruption will spread within society.

Allah, the Exalted, continues to mention some of the His favours which are needed to survive in this world, such as a means to seek one's provision. Chapter 6 Al An'am, verse 142:

"And of the grazing livestock are carriers [of burdens] and those [too] small…"

As Allah, the Exalted, has Created all things in this world, He alone knows what is good and pure for them and what is harmful for them. Chapter 6 Al An'am, verse 142:

"…Eat of what Allah has provided for you and do not follow the footsteps of Satan…"

But as the Devil is the enemy of mankind, he desires people to ignore the divine code of conduct provided to them by Allah, the Exalted, which ensures they utilize the good and pure things in this world correctly while avoiding harmful things. The Devil instead wants people to follow a code of conduct based on desires so that they obtain harmful things and avoid the good and pure things created for them by Allah, the Exalted. Chapter 6 Al An'am, verse 142:

"…and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Therefore, one must adhere to the divine code of conduct granted to them by Allah, the Exalted, in every situation, whether worldly, such as eating, or religious. This will ensure one correctly uses the blessings they have been granted as outlined in Islamic teachings. This will help them achieve a balanced mental and physical state, allowing them to efficiently manage all areas of their life as they get ready for their accountability on the Day of Judgement. As a result, this method will foster peace in both worlds. Whereas, the one who follows the footsteps of the Devil by following a man-made code of conduct will inevitably misuse the blessings they have been granted. Consequently, they will experience instability both mentally and

physically, they will misplace everything and everyone within their life and they will not be prepared for their accountability on the Day of Judgement. This will result in stress, obstacles, and challenges in both worlds, even though they enjoy worldly luxuries.

Then Allah, the Exalted, warns people to avoid following man-made codes of conduct with a specific example, as they are baseless and not rooted in knowledge or common sense unlike the Islamic code of conduct. Chapter 6 Al An’am, verses 143-144:

“[They are] eight mates - of the sheep, two and of the goats, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful." And of the camels, two and of the cattle, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah charged you with this? Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge?...”

Allah, the Exalted, emphasizes that as man-made codes of conduct are based on worldly desires they will inevitably misguide people as they will cause one to misuse the blessings they have been granted. Chapter 6 Al An’am, verse 144:

“…Indeed, Allah does not guide the wrongdoing people.”

This will prevent them from obtaining peace of mind in both worlds through achieving a balanced mental and physical state and through correctly placing everything and everyone within their life. As Islam is based on logic and clear proofs, one must strive to understand and act on them for their own sake so that they correctly use the blessings they have been granted, which in turn leads to pace of mind in both worlds. In addition, in order to avoid being misled by others, one must avoid blindly following others in both worldly or religious matters, even if they are the majority, as the majority opinion is not always correct. Instead, they must base their decisions on logic and knowledge in order to ensure they make the correct choices in life. In fact, Islam firmly denounces the act of unthinking imitation even in religious matters, promoting instead the pursuit of Islamic knowledge and its application with clear understanding. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Allah, the Exalted, then emphasizes the importance of acting on knowledge and evidence with a specific example. Chapter 6 Al An’am, verse 145:

“Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the

flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah…””

Contemporary science has demonstrated that consuming decaying bodies, blood, and pork are unhealthy. Eating animals that are offered to entities other than Allah, the Exalted, can cause spiritual harm that might weaken a person's faith. These actions can create a belief that these other entities can offer advantages in this life and the afterlife. This way of thinking has historically led to polytheism and can quietly sway a Muslim towards similar ideas, even if these tendencies are not immediately apparent. Chapter 39 Az Zumar, verse 3:

“Unquestionably, for Allāh is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allāh in position."…”

Committing to others can create a dependence on them for help and salvation in this life and the next, which may unintentionally encourage a lazy and incorrect way of thinking. This way of thinking causes people to keep disobeying Allah, the Exalted, under the mistaken idea that someone else will save them in both lives. This mindset ultimately leads to problems and suffering in both worlds. Therefore, the main verses being discussed highlight that Muslims should develop complete sincerity towards Allah, the Exalted, by working to please Him instead of seeking the approval of others. Those who act to please anyone other than Allah, the Exalted, will not receive any reward from Him. This warning is mentioned in a Hadith found in Jami At Tirmidhi, number 3154.

As Allah, the Exalted, created humans, He knows their limits and the extenuating circumstances they can encounter in life. As a result, He always provides concessions in these instances. This further highlights the perfect nature of the Islamic code of conduct. Chapter 6 Al An'am, verse 145:

"…But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."

Allah, the Exalted, then indicates the importance of avoiding innovations and following one's desires in both worldly and religious matters by citing the example of the children of Israel who behaved in this manner and as a result became misguided, as this attitude eventually infected all aspects of their religious and worldly lives. Chapter 6 Al An'am, verse 146:

"And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone…"

As the children of Israel persisted on the disobedience of Allah, the Exalted, He prohibited certain good things for them in order to warn them to sincerely repent and avoid innovating things within their religion and instead adhere to

the divine code of conduct He had granted them. Chapter 6 Al An’am, verse 146:

“…[By] that We repaid them for their injustice. And indeed, We are truthful.”

Even though the final Islamic code of conduct will not be altered even when muslims persist on disobeying Allah, the Exalted, none the less, they will be punished by behaving in this manner as it will cause them to misuse the blessings they have been granted. As a result, they will face instability in both their mental and physical states, they will misplace everything and everyone within their life and prevent them from preparing for their accountability on the Day of Judgement. This will lead to stress, difficulties, and trouble across all aspects of life, even if they enjoy some worldly comforts. Therefore, one must, for their own sake, practically implement the Islamic code of conduct at all times and in every situation, otherwise, they will not obtain peace of mind in this world or the next. Chapter 6 Al An’am, verse 147:

“So if they deny you say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals.””

Allah, the Exalted, then falsifies a baseless argument people from every generation have made in order to justify their behaviour of following man-made codes of conduct instead of following the divine code of conduct Allah, the Exalted, has provided them with. Chapter 6 Al An’am, verse 148:

“Those who associated with Allah will say, "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment…”

It is crucial to realize that since destiny is concealed from individuals, it cannot be a justification for committing sins. Chapter 6 Al An’am, verse 148:

“…Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but guessing."”

Furthermore, Allah, the Exalted, will not ask people about destiny on the Day of Judgement; rather, He will inquire about their intentions and actions, both of which they can control. Chapter 21 Al Anbiya, verse 23:

“He is not questioned about what He does [i.e. destiny], but they will be questioned.”

Since one’s intentions and actions are within a person's control, they must accept responsibility for them, regardless of their feelings. Similarly, a police officer who deliberately misuses their training and the equipment given by the police force cannot hold the police force accountable for their actions. In the same way, a person cannot blame Allah, the Exalted, when they intentionally misuse the blessings He has bestowed upon them, especially after He has guided them on the proper use of those blessings.

Moreover, it is strange that someone would use destiny as a reason to sin and avoid responsibility, yet when they face wrongdoing from others, they seek justice and refuse to acknowledge that this injustice was also destined. Thus, based on their belief, they cannot hold their oppressor accountable.

Finally, destiny cannot be used as an excuse to justify committing sins as destiny does not mean Allah, the Exalted, forces people to act a certain way. Destiny only means that as Allah, the Exalted, knows the choices and actions of people beforehand, He has recorded their actions and allowed them to carry out their intended actions, as He does not force right guidance on people, as that would nullify the aim of life in this world. Chapter 6 Al An’am, verse 149:

“Say, "With Allah is the far-reaching argument. If He had willed, He would have guided you all."”

Therefore, destiny does not force people to act a certain way, rather, people have the free will to choose their actions and will therefore be held accountable for it in both worlds.

After making it clear that destiny cannot be used as an excuse to justify one's disobedience to Allah, the Exalted, by following man-made codes of conduct, Allah, the Exalted, demands proof based on logic and clear knowledge from those who follow baseless man-made codes of conduct in order to highlight their false nature. Chapter 6 Al An'am, verse 150:

"Say, "Bring forward your witnesses who will testify that Allah has prohibited this."…"

Allah, the Exalted, warns muslims not to adopt their attitude of following baseless man-made codes of conduct as this only leads to misguidance by misusing the blessings they have been granted. Chapter 6 Al An'am, verse 150:

"…And if they testify, do not testify with them…"

Allah, the Exalted, makes it clear that all man-made codes of conduct are rooted only in worldly desires and not in knowledge or logic and as a result,

they cannot lead to right guidance in worldly or religious matters. Chapter 6 Al An'am, verse 150:

"…And do not follow the desires of those…"

Allah, the Exalted, then identifies the root of following desires in this world. Chapter 6 Al An'am, verse 150:

"…And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter…"

Those who do not correctly believe in their accountability on the Day of Judgement will always lead a life which is rooted in fulfilling their worldly desires. This principle is a good way of assessing how much one truly believes in their accountability on the Day of Judgement. The stronger their belief, the less they will pursue and fulfil their worldly desires. The weaker their belief in their accountability on the Day of Judgement, the more they will pursue and fulfil their worldly desires. As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Chapter 6 Al An'am, verse 150:

"…And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter, while they equate [others] with their Lord."

One must therefore assess their belief in their accountability on Judgement Day and if necessary, adjust their attitude before it is too late. In order to adopt the right attitude one must obtain strong faith. Having a strong faith is crucial as it enables individuals to remain dedicated to obeying Allah, the Exalted, in all circumstances, whether they are favorable or challenging. This robust faith is cultivated through understanding and adhering to the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, fosters tranquility in both this life and the afterlife. In contrast, those who disregard Islamic principles tend to have weak faith. Such individuals may find it easy to disobey Allah, the Exalted, when their personal desires clash with His commands, failing to recognize that surrendering their desires in favor of obedience to Allah, the Exalted, ultimately leads to peace of mind in both realms. Therefore, it is vital to strengthen one's faith through the acquisition and application of Islamic knowledge, enabling consistent obedience to Allah, the Exalted. This involves correctly utilizing the blessings one has received, as outlined in Islamic teachings. By doing so, individuals can attain peace of mind in both worlds by maintaining a balanced mental and physical state and appropriately prioritizing all aspects of their lives.

After warning people to avoid man-made codes of conduct, Allah, the Exalted, then invites people to follow the Islamic code of conduct so that they can correctly use the blessings they have been granted and as a result obtain peace of mind in both worlds. Chapter 6 Al An'am, verse 151:

“Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him…””

Associating with Allah, the Exalted, includes major polytheism whereby one accepts something or someone else as their God as a partner to Allah, the Exalted. It also includes minor polytheism whereby one obeys anything in the disobedience of Allah, the Exalted, such as social media, fashion and culture. Therefore, one must avoid both types by remaining steadfast on the obedience of Allah, the Exalted, in every situation, whether worldly or religious. This will ensure they correctly use the blessings they have been granted as outlined in Islamic teachings. This will assist them in attaining a harmonious mental and physical condition, enabling them to effectively and correctly place everything and everyone within their life as they prepare for their accountability on the Day of Judgement. Consequently, this approach will promote peace of mind in both areas.

Chapter 6 Al An’am, verse 151:

“…and to parents, good treatment…”

One must show respect to their parents as a way of thanking them for their upbringing. Chapter 31 Luqman, verse 14:

"…Be grateful to Me and to your parents; to Me is the [final] destination."

Although Allah, the Exalted, is the source of all blessings, He often uses others, like parents, to deliver these blessings. Thus, being thankful to others is a way of being thankful to Allah, the Exalted. This is why the Holy Prophet Muhammad, peace and blessings be upon him, mentioned in a Hadith from Jami At Tirmidhi, number 1954, that someone who is ungrateful to people cannot be grateful to Allah. Regarding parents, one should always show them the highest respect and treat them as they wish to be treated by their children. This means providing them with support in various ways, including financial, emotional, and physical help. Children can disagree with their parents, but it should always be done respectfully. In Islam, there is no concept of blind obedience to parents or anyone else. They should not obey their parents if it means disobeying Allah, the Exalted, and should gently encourage them to avoid such disobedience. It is crucial for a child to fulfill their parents' rights according to Islamic teachings for the sake of Allah, the Exalted, and not based on culture, social media, or societal standards, which often conflict with the standards of Allah, the Exalted. They should not worry about criticism from others, including their parents, as long as they follow Islamic guidelines in fulfilling their parents' rights. A Muslim is not required to always obey their parents, even in lawful situations, such as giving up their own happiness to make their parents happy, as long as they maintain good manners and respect towards them. Constantly putting others' happiness before one's own can lead to feelings of bitterness and sadness, especially when the other party fails to acknowledge or appreciate their sacrifice. A child should seek reward from Allah, the Exalted, rather than from their parents or

others for their actions. This approach will help them earn rewards in both this life and the hereafter, as Allah, the Exalted, only rewards those who act for His sake. This warning is mentioned in a Hadith from Jami At Tirmidhi, number 3154. Those who act solely for their parents may find that as people are often ungrateful, they may not receive the recognition and appreciation they desire. This can lead to bitterness, especially if they have sacrificed their own happiness for their parents' joy. Bitterness can hinder one from fulfilling the rights of others, which can ultimately result in disobedience to Allah, the Exalted.

Just like a child must show the utmost respect, love and care to their parents, similarly, a parent must strive to fulfil the rights of their child, such as fulfilling their needs and necessities in both worldly and religious matters. Chapter 6 Al An'am, verse 151:

"…and do not kill your children out of poverty; We will provide for you and them…"

In religious matters, a parent must ensure they teach their child the importance of obeying Allah, the Exalted, through leading by example so that they are encouraged to correctly use the blessings they have been granted as outlined in Islamic teachings. In worldly matters, a parent must encourage their child to make use of every opportunity granted to them by Allah, the Exalted, and use their worldly success correctly as outlined in Islamic teachings so that it becomes a source of peace for them in both worlds.

Chapter 6 Al An’am, verse 151:

“…and do not kill your children out of poverty; We will provide for you and them…”

Non-Muslims of Arabia often killed their children due to fear of poverty, not realizing that Allah, the Exalted, is the true Provider, not themselves. In fact, Allah, the Exalted, determined the provisions for all of creation over fifty thousand years before He created the Heavens and the Earth. This is mentioned in a Hadith found in Sahih Muslim, number 6748. Therefore, one should fulfill their responsibility to seek lawful provision for themselves and their dependents, while trusting that their destined provision will come to them, even if they do not understand how.

Chapter 6 Al An’am, verse 151:

“…And do not approach immoralities…”

The first thing to note is that Allah, the Exalted, warns against approaching immoralities, not just doing immoral things. Thus, part of piety and the

obedience of Allah, the Exalted, and steering clear of sins involves refraining from certain permissible things due to the fear that they may lead to the forbidden. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Allah, the Exalted, did not say to cross His limits; rather, He emphasized that people should not even get close to them. This guidance is repeated throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise and advised him to avoid even going near the tree, even though it was permissible to approach it. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

There are many examples showing that just because something is lawful, it does not mean it should be done. Approaching the limits set by Allah, the Exalted, is not unlawful; only crossing those limits is. Some lawful actions, like engaging in vain activities, should be avoided as they can lead to unlawful behavior. For instance, vain talk, while not a sin itself, can lead to sins like backbiting and lying. Similarly, wasting wealth can result in sinful spending. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

Most people who go astray do so gradually. For instance, they may first engage with unlawful activities without participating in them, and over time, they become tempted to join in. Take, for example, someone who spends time with people who consume alcohol; they are more likely to start drinking alcohol themself than someone who does not associate with others who consume alcohol. The Holy Prophet Muhammad, peace and blessings be upon him, advised avoiding certain lawful things, particularly vain ones, as mentioned in a Hadith in Jami At Tirmidhi, number 2451. He stated that a person cannot truly be pious, meaning they cannot consistently use their blessings as per Islamic teachings, unless they give up some lawful things out of concern that these might lead them to unlawful actions. Thus, it is crucial to not only steer clear of unlawful things but also to avoid some lawful things, especially vain ones, to prevent them from leading to the unlawful. This approach will help maintain a strong commitment to sincerely obeying Allah, the Exalted, which involves using one's blessings correctly, as taught in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is the core of righteousness and brings peace of mind in both this life and the hereafter. Chapter 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses to the people that they may become righteous.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who do not grasp the significance of respecting the limits set by Allah, the Exalted, tend to indulge excessively in permissible things, particularly vain matters. This behavior raises the likelihood of engaging in forbidden actions and leads to the misuse of the blessings they have been granted. Consequently, they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare correctly for their accountability on Judgement Day. This results in stress, difficulties, and problems in both this life and the hereafter, despite occasional moments of enjoyment. This outcome is clearly observable in the lives of individuals who act in this way, like the wealthy. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 6 Al An'am, verse 151:

"…And do not approach immoralities - what is apparent of them and what is concealed…"

Generally speaking, immorality can refer to any sin, whether major or minor. Sins are divided into minor and major categories. Throughout history, various definitions have been proposed for what constitutes a major sin. A straightforward classification is that any sin which the Islamic government is instructed to punish is considered a major sin. Another way to classify a major sin is if it is associated with Hellfire, the wrath of Allah, the Exalted, or His curse. For instance, backbiting is regarded as a major sin because it is cursed in the Holy Quran. Chapter 104 Al Humazah, verse 1:

"Woe to every backbiter, slanderer."

Some wrongfully believe there are just seven major sins which are listed in a Hadith from Sahih Bukhari, number 2766. However, they overlook the fact that while these seven are significant sins, it does not mean they are the only ones. In reality, other Hadiths mention additional major sins, like disobeying parents. This is noted in a Hadith found in Sahih Bukhari, number 6273. The seven major sins mentioned in the earlier Hadith are: polytheism, magic, killing an innocent person, engaging in financial interest, taking the wealth of orphans, abandoning a battlefield, and falsely accusing an innocent woman of fornication.

It is crucial to understand that when someone continues to commit small sins, they can turn into major ones in the eyes of Islam.

Major sins can only be forgiven through genuine repentance, while minor sins can be wiped away by steering clear of major sins and doing good deeds. Chapter 4 An Nisa, verse 31:

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins…”

Genuine repentance involves feeling remorse, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided it does not cause more issues. A person must truly vow to refrain from repeating the same or similar sin and rectify any rights that have been infringed upon regarding Allah, the Exalted, and others. They should consistently obey Allah, the Exalted, by properly utilizing the blessings He has bestowed upon them according to Islamic principles.

Muslims must make sure to steer clear of all sins, no matter how minor, as one of the Devil's tricks is to make them overlook small sins. It is important to remember that mountains are formed from tiny stones.

Chapter 6 Al An'am, verse 151:

"…And do not approach immoralities - what is apparent of them and what is concealed…"

Immorality could also be specifically referring to fornication. Therefore, this verse warns against any behaviour which can lead one to committing the act of fornication.

Muslims need to be careful to prevent being drawn into unlawful relationships. First, they should practice lowering their gaze. This does not imply that one should constantly look at their shoes, but rather that they should refrain from looking around unnecessarily, especially in public areas. They should not gaze at others and should show respect for the opposite gender. Just as a Muslim would not appreciate someone staring at their sister or daughter, they should not stare at other people's sisters and daughters. Chapter 24 An Nur, verse 30:

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them…”

Muslims should try to avoid being alone with someone of the opposite gender unless they unmarriable relatives, as this is advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith from Sahih Bukhari, number 1862.

It is important for Muslims to dress and act modestly. Dressing in a modest way helps to prevent unwanted attention from strangers, and behaving modestly helps to avoid actions that could lead to unlawful relationships, like unnecessary conversations with the opposite gender.

Recognizing the benefits of steering clear of unlawful relationships is a way to protect oneself from them. For instance, the Holy Prophet Muhammad,

peace and blessings be upon him, has promised Paradise to those who guard their speech and chastity. This is supported by a Hadith in Jami At Tirmidhi, number 2408.

Being afraid of the consequences of engaging in unlawful relationships can also help a Muslim to avoid them. For example, a person's faith will leave them while they are committing fornication. This is stated in a Hadith from Sunan Abu Dawud, number 4690. One must therefore fear that their faith might not return to them if they commit fornication.

In truth, a Muslim does not require unlawful relationships since Islam mandates marriage. Those who cannot afford to marry should fast frequently, as this helps manage one's desires and behaviours. This guidance is found in a Hadith in Sahih Muslim, number 3398.

Generally speaking, Allah, the Exalted, promotes marriage and prohibits unlawful relationships. When a couple are not genuinely committed to each other, like a married couple, any real challenges they encounter will cause more emotional strain, as they will not support each other properly. Moving in and out of various relationships throughout life can negatively impact mental health. It is not surprising that those who break up with their partners often seek counseling. They tend to experience mental health issues, like depression, more than those who avoid such relationships. Furthermore, individuals known in society for having multiple partners are less likely to find a suitable spouse who can meet their needs. This is because someone with a history of multiple partners may develop a loose and undesirable character, which is unattractive to those seeking a serious commitment like marriage.

This situation only heightens the emotional stress for those who have had many partners. In casual relationships, partners often lack mental alignment. One person usually takes the relationship more seriously, wanting to settle down, while the other does not share the same vision for the future. When this difference in perspective becomes apparent, it can lead to lasting emotional trauma for the one who was more invested. In contrast, a married couple are aligned from the start regarding their long-term commitment to each other. A married couple is committed to each other in all situations, whether planned or unplanned, like having children. This level of devotion is rarely seen among typical couples. Being in a relationship can mislead someone into thinking they fully understand their partner, leading to complaints about changes after marriage. In reality, the partners often have not changed; rather, it is the responsibilities and pressures of the relationship that have shifted. This misunderstanding can create problems for couples who were together before marriage. Even cohabiting before marriage does not prevent these issues. Moreover, it is well-known that difficulties with a partner can significantly impact other areas of life. For instance, many young people leave education simply because they struggle to see their ex-partner daily. Since marriage represents a profound bond and commitment between two individuals, couples are less likely to separate over trivial matters that often cause breakups among regular couples.

Moreover, a person should not be misled by the superficial appearance of an unlawful relationship, thinking it poses no danger to themselves or society at large. Due to limited understanding, short-sightedness, and emotional control, individuals may mistakenly view extramarital relationships as harmless, overlooking the underlying issues that can adversely impact them and others. A Muslim engaged in an unlawful relationship may be encouraged to take further actions and sin with their partner over time. Since emotions are hard to manage and sins like fornication have become commonplace in many societies, a couple not married may easily succumb to these wrongdoings. This can lead to numerous other issues for them and

society, including unwanted pregnancies and the trivialization of other significant sins in Islam. Furthermore, even if one does not engage in other major sins within their unlawful relationship, such as fornication, their emotions may cloud their judgment, leading them to marry their partner without recognizing that they may not be a suitable match, despite appearing to be a good partner. As previously mentioned, this is due to the fact that the pressures and responsibilities of marriage, like fulfilling the rights of one's spouse and children, alter the dynamics of the relationship, often resulting in marital difficulties. This is why married couples who were together before marriage often claim that their behavior changes after they get married. Moreover, no matter how much time one spends with their partner, they will never understand their character as deeply as a married couple knows each other. Hidden negative traits in both partners will emerge after marriage, leading to more issues in the relationship.

A fact often ignored by those in an unlawful relationship is that being a good partner does not guarantee someone will be a good spouse or parent. This is because different qualities are needed to be a good spouse and parent compared to being a good partner. Due to their feelings for their partner, a person may overlook the importance of marrying someone who is pious, as they are the only ones who will uphold the rights of their spouse and children and avoid causing harm, even in anger. In contrast, someone lacking piety will not fulfill the rights of their spouse or children and may wrong them, especially when upset. Those with a partner may miss this crucial point and end up marrying their partner based on feelings, even if that person lacks piety. Emotions like love can blind a person to the negative traits of their beloved. This warning is mentioned in a Hadith found in Sunan Abu Dawud, number 5130.

Moreover, those who embrace an immoral lifestyle and have multiple partners will consistently draw in other immoral individuals. These individuals will seek to exploit them, focusing solely on their own desires, and will disregard the rights of their partner, even in marriage. When conflicts arise, they may resort to verbal abuse, likening their partner to a prostitute due to their previous inappropriate actions. Apologies may follow, but such insults leave lasting emotional wounds that can harm mental health more than physical violence. Those who invite immoral people into their lives, due to their own loose morals, are also at a higher risk of experiencing physical abuse from their partner or spouse. Once the outward traits that initially attracted their partner, like beauty, fade, the immoral partner will look for someone new. This tendency is a significant factor in why immoral individuals often engage in affairs. They may view their partner as a temporary possession, much like a car that is replaced after a while. The emotional damage from this behavior is profound. Furthermore, if the couple have children, those children may also lash out verbally at their parents, particularly the mother, and make derogatory comparisons to a prostitute based on the parents' past behavior. The emotional wounds caused by a child abusing a parent are hard to heal. Conversely, a person with a good character will draw in kind and decent individuals into their life. These individuals, like a partner or spouse, will honor their rights, and any verbal mistreatment they face will be disregarded, as all parties understand that the insults are false. If this couple have children, those children are more likely to respect both parents due to their good and honorable nature.

Moreover, any children born unexpectedly from unlawful relationships can add more strain, often leading to a breakup, as the parents may not want to take on the responsibility of raising a child. This results in a broken home for the child, lacking the support and guidance of both parents, which can cause issues for everyone involved. It is well-known that most young people who engage in crime, join gangs, or fall victim to sexual predators and domestic violence come from broken families. Raising a child properly when one

desires a child is very challenging; so, one can only imagine the emotional burden of raising a child when the parent did not intend to have them. This negatively impacts the child's upbringing and often results in the previously mentioned issues. The stress can lead the single parent to give the child up for fostering or adoption, which usually has harmful long-term effects on the child, some of which have been noted earlier. This further raises the likelihood of the child becoming misguided.

All these negative aspects of unlawful relationships cannot be recognized by someone who is emotional or uninformed, even if such relationships seem harmless. Engaging in unlawful relationships is akin to eating a meal that looks appetizing but is actually poisoned. Since this poison is concealed, one must depend on someone knowledgeable about it and trust their guidance to avoid consuming the seemingly delicious meal, even if it goes against their wishes. Allah, the Exalted, knows everything, especially the hidden dangers in actions and relationships, so His guidance should be followed, even if it conflicts with personal desires. This is like a wise patient who follows their doctor's medical advice, understanding it is for their benefit, even when it involves unpleasant treatments and a strict diet. Just as this wise patient will attain good mental and physical health, so will the individual who embraces and follows Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a balanced mental and physical state and correctly place everything and everyone within their life. The understanding of human mental and physical conditions that society possesses will never be sufficient to reach this goal, despite extensive research, as they cannot address every challenge a person may encounter in life, nor can their advice prevent all forms of mental and physical stress due to their limited knowledge, experience, and foresight and due to biases. Allah, the Exalted, alone holds this knowledge, which He has provided to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality

becomes clear when one observes those who follow Islamic teachings by properly utilizing the blessings they have received and those who do not.

Allah, the Exalted, tackled these various branch issues by focusing on the main problem, which is prohibiting unlawful relationships and promoting marriage. This allows a couple to truly commit to one another and their children.

By discussing marriage, divorce, widows, and children in the Holy Quran, Allah, the Exalted, has provided the foundation for a thriving society. When family members, whether living together or separated, fulfill each other's rights and build a stable and joyful home for their children, it creates a positive ripple effect in society. On the other hand, when a family is unhappy and neglects each other's rights, it leads to a negative ripple effect that spreads throughout the community.

Numerous thinkers have appeared over time, discussing the problems faced by individuals and society. However, since their solutions often focus on branch issues, the benefits are limited. In contrast, Allah, the Exalted, addresses fundamental issues that impact both individuals and society, providing clear guidance for achieving success in this life and the hereafter. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things and as guidance and mercy…”

But only those who properly use the intelligence they have been given will grasp the deep wisdom found in the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

“Thus does Allāh make clear to you His verses that you might use reason.”

As fornication is considered a spiritual death it is often coupled within the Holy Quran with physical death. Chapter 6 Al An’am, verse 151:

“…And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right…”

It is important to understand that true Muslims respect all living beings. In fact, Muslims are instructed to show kindness to everyone irrespective of their faith, as this will help them gain mercy from Allah, the Exalted. This guidance is mentioned in a Hadith from Sunan Abu Dawud, number 4941. Chapter 28 Al Qasas, verse 77:

"…And do good as Allāh has done good to you…"

This kind treatment should be given to all creatures, including animals. This is mentioned in a Hadith from Sunan Abu Dawud, number 2550. No other faith values human life as highly as Islam does. Indeed, Allah, the Exalted, states that the murder of one innocent individual will be regarded as if all of humanity was killed. Chapter 5 Al Ma'idah, verse 32:

"…kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely…"

The definition of a Muslim and a believer, as stated by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith from Sunan An Nasai, number 4998, clearly shows that Islam teaches individuals to avoid causing harm to others. This Hadith indicates that a Muslim and a believer are those who refrain from inflicting verbal and physical harm on others and their belongings.

The Holy Prophet Muhammad, peace and blessings be upon him, never harmed anyone or any creature unless it was in self-defense against a male

soldier during battle. He did not harm women, the elderly, children, or non-soldiers. In fact, he never sought personal revenge and only enforced the punishment prescribed by Allah, the Exalted, as the head of state for those who violated the limits of Allah, the Exalted, and were proven guilty with undeniable evidence. This is supported by a Hadith in Sahih Muslim, number 6050. This is the conduct Muslims should uphold in all situations if they claim to follow the Holy Prophet Muhammad, peace and blessings be upon him.

Islam is a balanced and realistic religion and way of life. Therefore, a Muslim is allowed to defend themselves, their family, and their belongings. However, this self-defence must stay within certain limits. Muslims are not allowed to initiate attacks or harm innocent individuals. Consequently, Muslims should follow the teachings of Islam regarding their treatment of others, which can be summed up as treating others the way they would like to be treated.

Chapter 6 Al An’am, verse 151:

“…And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right…”

And chapter 2 Al Baqarah, verse 178:

"…*prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [the killer] anything, then there should be a suitable follow-up and payment to him [the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment."*

Allah, the Exalted, gave the heir of the murdered person the choice of legal retribution, which can only be executed by the government and under strict rules, or the option of forgiveness, with or without a compensation fee from the murderer. This choice was a mercy from Allah, the Exalted, as forcing one option over the other would have created challenges for people, since everyone is different. Those who are naturally merciful might lean towards forgiveness and would struggle to order the execution of the murderer if Islam mandated this choice. Conversely, others could find it very hard to forgive the murderer of their loved one and could not accept the idea of the murderer living freely in society while their loved one's life was taken, especially if the murdered person had dependents who relied on them. Such individuals would find it difficult to forgive and pardon the murderer if this choice was imposed on them by Islam. To show mercy to all, Allah, the Exalted, allowed the heir of the murdered person to decide. This is different from most legal systems today, which leave the fate of the murderer to a court judge or a jury of strangers. This flawed system denies the heir the chance to find peace of mind, which comes from being able to choose the murderer's fate and finally move on with their lives. This flawed system is why the family of a murder victim, or in cases like rape, the victim and their family often feel that justice has not been achieved. Even when the offender is imprisoned, the sentence often does not match the severity of the crime. This means the criminal may be released in just a few years and return to a normal life, receiving government benefits, while the victim and their family suffer lasting psychological harm. The only way to somewhat ease this

trauma is to give the family the authority to decide the fate of the criminal in certain crimes.

The wrongdoing discussed in the quoted verse pertains to the family of the deceased seeking revenge directly, since only the state has the authority to enforce legal penalties, or seeking revenge after a settlement for compensation or forgiveness has been reached. It also covers the scenario where the murderer commits another murder after being pardoned initially. In such instances, the legal judge will order their execution, regardless of whether the heir of the second victim consents to forgiveness. This effectively eliminates any loopholes that a criminal might exploit to evade justice.

Chapter 2 Al Baqarah, verse 179:

"*…And there is for you in legal retribution [saving of] life, O you [people] of understanding…"*

In legal retribution, there is life, as many murderers are not discouraged from their actions by any punishment short of execution. Numerous instances exist where a murderer has spent some time in prison for their crime, only to kill again after being released. Thus, executing one person can save the lives of others.

Furthermore, as mentioned before, this legal retribution also supports the mental well-being of the victim’s relatives. Knowing that the murderer has paid for their crime with their life, helps the victim’s family to move forward. However, when the murderer is merely imprisoned and often released later, the pain of recalling the trauma their loved one endured at the hands of the murderer can hinder the victim’s relatives from finding peace. Preventing this mental anguish is a way of giving them life. Similarly, when the government makes decisions about an offender, the victim’s family frequently feels that justice has not been achieved. This is one reason why, in cases of intentional murder, the victim’s relatives are given the option to either execute the killer or pardon them, with or without financial compensation. Allowing the victim’s family to make this decision reduces the mental stress that would arise if the government determined the outcome. This again enables the victim’s relatives to move on with their lives instead of being consumed by resentment, which is not truly living. This resentment can be so intense that it causes conflict within the victim’s family, especially when members have differing views on how to proceed. This often results in broken families, such as the parents of the deceased getting divorced. Therefore, giving the family the power to decide the fate of the murderer helps prevent the disintegration of the victim’s family, making it more likely for them to move on with their lives if the outcome regarding the murderer is left to them.

Legal punishment through execution can also protect lives by stopping revenge killings that may last for generations. Thus, executing one murderer can prevent numerous killings. Moreover, when a person with dependents is killed due to revenge, it harms the lives of their dependents, like their children. This harm can be avoided if the victim's family is allowed to decide the fate of the murderer, as it stops revenge killings and the damage it inflicts on the dependents of all victims. Hence, legal punishment saves the lives of many individuals.

It is crucial to understand that this holds true when Islamic law is properly applied in legal matters. To convict someone of murder, there must be strong and genuine evidence that goes beyond all reasonable doubt. In Islam, any uncertainty in the case leads to the cancellation of severe legal penalties, such as execution. Furthermore, obtaining undeniable proof is more feasible today with advancements like CCTV footage, DNA testing, and other scientific methods that can accurately convict offenders with high certainty. This significantly reduces the risk of wrongfully convicting an innocent person. Even if non-Islamic nations implemented legal punishment correctly in these specific situations, it would greatly lower crime rates. In these instances, the concern of executing an innocent person does not apply, as there is certainty that the right individual has been executed.

As the quoted verse suggests, only those who think properly will grasp the broad advantages of legal punishment. For instance, someone who does not understand may refuse to amputate a limb to save their life, focusing solely on the idea of losing a body part. They fail to see the larger picture, which is preserving their life, leading them to reject the amputation. In contrast, a clear thinker recognizes that while amputating a limb is serious, not doing so could result in death. They consider the bigger picture and choose to amputate to save their life. This reasoning applies to the verses being discussed as well. While executing someone for murder may seem severe, if it brings significant benefits to society, including the victim's family, it is justified. A government must prioritize the overall welfare of society over the life of a convicted murderer, who forfeited their rights by their actions, or in very rare instances, the life of an innocent person wrongfully convicted. In cases of wrongful conviction, their final reward is with Allah, the Exalted, as long as they remain patient. This reward will be greater than any advantages they could have gained if they had not faced this challenge with patience.

Chapter 2 Al Baqarah, verse 179:

"*And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.*"

As indicated in the last part of this verse, executing criminals serves as a strong deterrent for the public. When people see murderers being executed, it may stop those who want to harm or kill from acting on their desires, as they fear for their own lives. This not only protects them but also others. This principle applies to all kinds of crimes. If punishments for offenses like rape were harsher, it could prevent many potential criminals from acting. The leniency of laws is a major reason why crime rates remain high in society.

Another aspect of legal retribution is the act of forgiving the killer. This kindness can lead the killer to genuinely regret their criminal actions, which can save their life and potentially the lives of others they might have harmed if they continued their wrongdoing. Additionally, it can inspire other victims and their families to forgive their aggressors, which again can save many lives and promote peace and compassion in society.

Chapter 2 Al Baqarah, verse 179:

“*And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.*”

In general, a society can reduce crime when its people adopt two key principles. The first principle is legal retribution, which means having strict laws that appropriately punish crimes to deter potential offenders. Even a child can grasp that a potential offender is less likely to commit a crime if the legal punishment is severe. The more lenient the law, the higher the chance that a potential offender will engage in criminal behaviour.

The second principle is the fear of Allah, the Exalted, which involves being aware of the consequences of one's actions in the afterlife. People tend to commit crimes and sins when they believe they will not face any repercussions, like imprisonment, or think they can escape them, for instance, by fleeing the country. However, someone who genuinely believes that they will be held accountable for all their actions, whether public or private, major or minor, will hesitate before committing a crime or sin. If this belief is reinforced by acquiring and applying Islamic knowledge, it will help prevent crimes and sins. If society members behaved this way, peace and justice would flourish, leading to a decrease in crime rates, reminiscent of the times when Islamic law was properly enforced. This highlights the significance of faith and the need to strengthen it through knowledge and action within society. Chapter 16 An Nahl, verse 90:

“Indeed, Allah orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

Chapter 6 Al An’am, verse 151:

“Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right…”

As discussed in detail earlier, when one adheres to the things mentioned in this verse, the foundation of which is to obey Allah, the Exalted, in every situation, by correctly using the blessings one has been granted as outlined in Islamic teachings, it will lead them to peace of mind through obtaining a balanced mental and physical state and through placing everything and everyone within their life correctly. In addition, this behaviour will ensure one fulfils the rights of Allah, the Exalted, and people. This will ensure the spread of justice and peace within society. No other code of conduct can lead to such widespread benefits on an individual or societal level. Chapter 6 Al An’am, verse 151:

“…This has He instructed you that you may use reason.”

Allah, the Exalted, then gives further instructions in order to ensure that peace and justice spreads within society. Chapter 6 Al An’am, verse 152:

“And do not approach the orphan's property except in a way that is best until he reaches maturity…”

The guardian of an orphan must ensure they correctly utilize the assets of the orphan so that the orphan gains maximum benefit. They should be concerned for the orphan’s assets just like they are concerned over their own assets. In fact loving for others what one desires for themself is the essence of belief according to the Hadith found in Sahih Bukhari, number 13. The guardian is entitled to take a small and reasonable fee for taking care of the orphan but it is far better and more rewarding to refrain from taking a fee. When the orphan comes of age, the guardian must correctly hand over the orphan’s assets to them. Chapter 4 An Nisa, verse 6:

“And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to

what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allāh as Accountant."

In general, orphans are frequently referenced in Islamic teachings because their rights are often neglected due to their vulnerable social status. Thus, a Muslim should help those who are socially disadvantaged, like orphans and widows, according to their ability. Nowadays, sponsoring orphans and widows is very simple, as it can be done online in just a few minutes. The sponsorship cost is usually less than a monthly phone bill. Therefore, Muslims should not overlook this important aspect of Islam, as it brings ongoing support from Allah, the Exalted, in both this life and the hereafter. This is supported by a Hadith in Sahih Muslim, number 6853. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, has stated that anyone who cares for an orphan will be close to him in Paradise. This is mentioned in a Hadith in Sahih Bukhari, number 6005. Lastly, those who assist the needy, like widows, will receive the same reward as someone who prays all night and fasts every day. This is noted in a Hadith in Sahih Bukhari, number 6006. Therefore, those who find it hard to perform voluntary good deeds, such as the night prayer and voluntary fasting, should act on this Hadith to gain this reward with little effort.

It is crucial to understand that one should always keep in mind that any resources they have, like wealth, are given to them by Allah, the Exalted, as a loan rather than a gift. A loan needs to be returned to its lender. The way to repay the loan from Allah, the Exalted, is by using those resources in ways that please Him. Thus, helping the needy is simply repaying the debt owed to Allah, the Exalted. When one realizes this, it will stop them from acting as if they are doing a favor to Allah, the Exalted, or to the person in need. In truth, Allah, the Exalted, has favored them by providing worldly blessings and

by giving them a chance to earn immense rewards by helping the needy. Moreover, the person in need has done the donor a favor by accepting their assistance. If every person in need turned down help from others, how would anyone receive the rewards mentioned in divine teachings? Keeping these points in mind will help one avoid ruining their reward by adopting the wrong mindset.

Ultimately, helping those in need means meeting any needs a person might have. This covers emotional, physical, and financial needs. Thus, no Muslim, regardless of how little wealth they have, can justify not helping the needy, such as orphans.

As Islam is a complete code of conduct it affects every situation one can encounter, whether worldly or religious. Chapter 6 Al An'am, verse 152:

"…And give full measure and weight in justice…"

Therefore, one must avoid treating Islam like a coat which they can take off or put on according to their desires. The one who behaves in this manner is only worshipping their own desires, even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

Therefore, one must ensure they implement Islamic teachings in every aspect of their life, whether worldly or religious. Chapter 6 Al An’am, verse 152:

“…And give full measure and weight in justice…”

In a Hadith from Sunan Ibn Majah, number 2146, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that merchants will be raised as immoral individuals on Judgement Day, except for those who fear Allah, the Exalted, act justly, and speak the truth.

In business transactions, a Muslim must be truthful in their communication by revealing all relevant details to everyone involved. A Hadith from Sahih Bukhari, number 2079, cautions that concealing information in financial dealings, like hiding flaws in products, can result in a loss of blessings.

Being righteous means not deceiving others by charging them too much for items. A Muslim should treat others as they wish to be treated, which means being honest and fully transparent. Just as a Muslim would not want to be wronged in financial dealings, they should not wrong others.

Acting justly means steering clear of illegal activities as outlined in Islamic law and the law of the country they reside in. If someone is dissatisfied with their country's business regulations, they should refrain from conducting business there.

Moreover, acting justly also involves utilizing one's business achievements in ways that are pleasing to Allah, the Exalted. This will help make their business and wealth a source of comfort and tranquility for them in both this life and the hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who misuse their business success will discover that it turns into a source of stress and unhappiness, as they have neglected Allah, the Exalted, the One who bestowed upon them that success. Their behaviour will cause them to obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to prepare adequately for their accountability on the Day of Judgement. In addition, being unjust in financial matters also prevents the rights of people being fulfilled. This always leads to the spread of injustice and corruption with society. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."

Business people should always steer clear of lying because it results in sins, and sins lead to Hell. In reality, a person will continue to tell and act on lies until they are noted as a significant liar by Allah, the Exalted. This warning is mentioned in a Hadith found in Jami At Tirmidhi, number 1971.

As the main verses outline commands and prohibitions, Allah, the Exalted, then makes it clear that as He does not command and prohibit something which is beyond the ability of a person, they are therefore left with no excuses if they fail to obey Him. Chapter 6 Al An'am, verse 152:

"…We do not charge any soul except [with that within] its capacity…"

One should let go of the lazy mindset of saying they are trying their best when it is obvious they are not. If they truly were, they would certainly fulfil all the obligatory duties expected from them successfully. Thus, a person needs to embrace the right attitude since they will be responsible in both worlds, and no excuses will be tolerated. Chapter 2 Al Baqarah, verse 286:

“Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned…”

Allah, the Exalted, then warns against prioritizing their loyalty to people over their loyalty and obedience to Him. Chapter 6 Al An’am, verse 152:

“…And when you speak, be just, even if [it concerns] a near relative…”

In general, this verse suggests that one should not focus on who is performing an action before deciding whether to help them; instead, they should consider what the person is doing. If the action is positive, they should assist according to their ability, whether through financial or physical support. Conversely, if the action is negative, they should caution against it and refrain from offering help. Sadly, many Muslims have adopted a misguided approach whereby they support others unconditionally out of blind loyalty. It is important to realize that placing loyalty in people rather than in Allah, the Exalted, can lead to the misuse of the blessings He has provided. Consequently, this will result mental and physical unbalance, a misalignment of priorities and the people in their life, and unpreparedness for accountability on the Day of Judgement. This leads to stress, challenges, and hardships in both this life and the next, regardless of any material comforts one may possess. Furthermore, blind loyalty to individuals can hinder the fulfillment of people's rights, obstructing the establishment of justice and peace in society.

Ultimately, the people one seeks to please by disobeying Allah, the Exalted, will become a source of stress and unhappiness for them. As a result, these individuals will not be satisfied with them nor with Allah, the Exalted. People cannot shield others from the punishment of Allah, the Exalted, but Allah, the Exalted, will safeguard those who are loyal to Him from the adverse effects of others, even if this protection is not immediately apparent.

Chapter 6 Al An’am, verse 152:

“…And when you speak, be just, even if [it concerns] a near relative…”

This may also refer to telling the truth in court cases to avoid perjury. The Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith from Sahih Bukhari, number 2673, that anyone who commits perjury in order to unlawfully take others' possessions will face Allah, the Exalted, on Judgement Day while He is angry with them.

It is crucial to understand that this applies to taking possessions from everyone, regardless of their faith. The consequences remain the same even if one obeys Allah, the Exalted, in other areas of life, like performing obligatory prayers. Sadly, this is common, especially in developing countries, where Muslims file false claims in court to seize what is not theirs, such as wealth and property. A Hadith in Sahih Bukhari, number 2654, states that this is one of the greatest of major sins. This Hadith ranks perjury alongside

polytheism and disobedience to parents. Allah, the Exalted, has similarly addressed this in the Holy Quran. Chapter 22 Al Hajj, verse 30:

“…So avoid the uncleanliness of idols and avoid false statement.”

A Hadith in Sunan Ibn Majah, number 2373, warns strongly against those who do not genuinely repent from being false witnesses. If they do not repent, they will not be able to move on the Day of Judgement until Allah, the Exalted, sends them to Hell. In fact, anyone who commits perjury to gain something they do not have a right to will be sent to Hell, even if what they took was just a twig from a tree. This is warned in a Hadith from Sahih Muslim, number 353.

Being a false witness is a grave sin as it encompasses many other serious sins, including lying. The false witness sins against the individual they testify against. Allah, the Exalted, will not forgive this sin until the victim forgives them first. If the victim does not forgive, the good deeds of the false witness will be transferred to the victim, and if needed, the victim's sins will be placed on the false witness to ensure justice on Judgment Day. This could lead to the false witness being cast into Hell. This is confirmed in a Hadith from Sahih Muslim, number 6579. Additionally, a false witness sins if they aid someone else in taking something they do not have a right to. This behavior clearly goes against the command of the Holy Quran, which instructs Muslims to not assist one another in wrongdoing but to support each other in good deeds. Chapter 5 Al Ma’idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

The false witness will commit more sins by using something that has become unlawful due to how it was acquired. For instance, if someone gained wealth in this way and then donated it, it would be rejected and counted as a sin, since Allah, the Exalted, only accepts what is lawful. This is supported by a Hadith in Sahih Muslim, number 2342. In fact, anything they do with that wealth will lack blessings and be considered a sin because it was obtained unlawfully.

All Muslims have a duty to always tell the truth, whether in everyday conversations or when under oath in a legal court. Lying in any form leads to sins, which can result in Hell. A person who keeps lying will be marked as a great liar by Allah, the Exalted. It does not require a scholar to understand what is likely to happen on Judgement Day to someone labeled a great liar by Allah, the Exalted. This warning is found in a Hadith in Jami At Tirmidhi, number 1971.

Ultimately, unlawfully taking the belongings of others, whether through a legal court case or other methods, should be avoided, as it goes against the principles of a genuine Muslim and believer. A true Muslim and believer refrains from causing verbal and physical harm to others and their belongings. This guidance is found in a Hadith in Sunan An Nasai, number

4998. One should instead treat others and their possessions as they wish to be treated themselves.

Allah, the Exalted, then reminds people that the only way they will achieve peace of mind through obtaining a balanced mental and physical state, and through correctly placing everything and everyone within their life. And it is the only way one will fulfill the rights of people so that peace and justice spreads within society, is through fulfilling their verbal declaration of belief in Allah, the Exalted, by physically obeying Him in every situation. Chapter 6 Al An'am, verse 152:

"…And the covenant of Allah fulfill…"

It is important to note that the one who fails to support their verbal declaration of faith with actions by obeying Allah, the Exalted, through correctly using the blessings He has granted them is in great danger of losing their faith. It is important to realize that faith is similar to a plant that needs to be fed with acts of obedience in order to grow and thrive. Just as a plant that does not get enough sunlight will perish, a person's faith can also die if it is not nurtured with acts of obedience. This represents the biggest loss. Chapter 6 Al An'am, verse 152:

"…This has He instructed you that you may reflect."

After reflecting on the widespread benefits for an individual and the wider society achieved through implementing the Islamic code of conduct it becomes clear one must avoid acting on all man-made codes of conduct and instead adhere to the Islamic code of conduct. Chapter 6 Al An’am, verse 153:

“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way…”

Implementing the Islamic code of conduct is the only way one can achieve peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. It is the only way one can fulfil the rights of people, which leads to the spread of justice and peace within society. No other code of conduct can lead to this outcome due to deficiency in knowledge, foresight, experience and due to biases. Chapter 6 Al An’am, verse 153:

“…This has He instructed you that you may become righteous.”

Thus, an individual should embrace and follow Islamic teachings for their own benefit, even if it goes against their wishes. They need to act like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when faced with unpleasant medications and a strict

diet. Just as this wise patient will attain good mental and physical health, so too will the person who accepts and follows Islamic teachings.

Allah, the Exalted, then reminds people that He has always provided the perfect code of conduct to mankind throughout the generations, including to the children of Israel through the Holy Prophet Musa, peace be upon him. Chapter 6 Al An'am, verse 154:

"Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good…"

The Holy Prophet Musa, peace be upon him, was worthy of this distinction, just like the Holy Prophet Muhammad, peace and blessings be upon him, was worthy of it, despite the many people who possessed jealousy for both. In respect to the Holy Prophet Muhammad, peace and blessings be upon him, since the non-Muslims of Mecca were experts in the Arabic language, they understood that the Holy Quran was not the words of a created being. Having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before he declared his Prophethood, they recognized that he was not a liar. Chapter 10 Yunus, verse 16:

"…for I had remained among you a lifetime before it. Then will you not reason?"

The leaders from the non-Muslim community in Mecca struggled to accept and follow the Holy Prophet Muhammad, peace and blessings be upon him, who, despite being from the most esteemed tribe, was a poor orphan. Their desire for power, control, and wealth led to jealousy when the Holy Prophet Muhammad, peace and blessings be upon him, declared his Prophethood and was granted leadership and superiority over all of creation.

The scholars from the people of the book recognized the truth of Islam, as they were aware of the Holy Quran and its Author. They also recognized the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran, as both were mentioned in their sacred texts. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

Since the Holy Prophet Muhammad, peace and blessings be upon him, did not learn from earlier divine texts, which they acknowledged, he could not have been aware of the specifics mentioned in their divine scriptures unless Allah, the Exalted, revealed them to him through divine inspiration. Chapter 3 Alee Imran, verse 44:

"That is from the news of the unseen which We reveal to you, [i.e. Prophet Muhammad, peace and blessings be upon him]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed."

The people of the book were envious that the Holy Prophet Muhammad, peace and blessings be upon him, descended from the Holy Prophet Ismaeel, peace be upon him, rather than from his brother, the Holy Prophet Ishaaq, peace be upon him, like they did. Since their entire faith revolved around the significance of lineage, which they believed granted them superiority over others, they found it hard to accept a Holy Prophet, peace and blessings be upon him, from a different lineage. This would undermine the superiority complex they had fabricated.

As discussed earlier, the purpose of the divine code of conduct was to provide them with the guidance needed so that they obtain peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. In addition, this divine guidance would ensure the rights of Allah, the Exalted, and people are fulfilled thereby causing the spread of justice and peace within society. Chapter 6 Al An'am, verse 154:

“Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good and as a detailed explanation of all things and as guidance and mercy…”

Divine guidance explains all the things one needs to obtain peace of mind on an individual and societal level. Explaining all things does not refer to the explanation of things which do not lead to this outcome as divine revelation is not a textbook on the different branches of knowledge, such as physics, biology or mathematics.

In addition, acting on divine guidance, by correctly using the blessings one has been granted, ensures one practically prepares for their accountability on the Day of Judgment. Chapter 6 Al An’am, verse 154:

“…and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.”

From this, one can judge how much they truly believe in the Day of Judgement by assessing how much they act on divine teachings. The stronger one’s faith, the more they will implement divine teachings in every aspect of their life. The weaker their faith in their accountability on the Day

of Judgement, the less they will act on divine teachings. In addition, studying divine teachings and reflecting on the creation of the Heavens and the Earth will strengthen one's faith in their accountability and it will therefore encourage them to practically prepare for it by correctly using the blessings they have been granted as outlined in divine teachings.

For example, Allah, the Exalted, uses rain to revive lifeless, barren land and makes a dead seed come to life to sustain creation. In the same way, Allah, the Exalted, can and will bring the dead human, buried in the Earth, back to life, just like the dead seed that grows anew. The changing seasons clearly illustrate resurrection. For instance, in winter, tree leaves die and fall, making the tree look lifeless. However, in other seasons, the leaves return, and the tree looks vibrant again. The sleep-wake cycle of all living beings is another example of resurrection. Sleep is akin to death, as the sleeper's senses are inactive. Allah, the Exalted, then restores a person's soul if they are meant to continue living, thus reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Moreover, the Day of Judgement is unavoidable. A look at the universe shows numerous examples of balance. For example, Earth is situated at a perfect distance from the Sun; even a slight change in this distance would render it uninhabitable. Similarly, the water cycle, which involves the

evaporation of ocean water into the atmosphere and its later condensation into rain, is finely tuned, enabling life to flourish on this planet. The soil is structured to allow fragile branches and seed shoots to emerge, providing sustenance, while also being robust enough to support heavy structures. There are countless instances that not only indicate the existence of a Creator but also highlight the principle of balance. However, one glaring imbalance exists in this world: human actions. It is not uncommon to witness oppressive and tyrannical figures who escape consequences in this life. Conversely, many individuals endure oppression and various hardships without receiving their due rewards for their perseverance. Many devout Muslims who adhere to the teachings of Allah, the Exalted, often face numerous trials in this world and receive only a fraction of their rewards, while those who openly defy Allah, the Exalted, enjoy worldly pleasures. Just as Allah, the Exalted, has established equilibrium in all His creations, the rewards and punishments for actions should also reflect this balance. Yet, this is not the reality in this world, which is why it must occur at a different time, specifically on the Day of Judgement.

The Day of Recompense cannot commence until this physical world comes to an end. This is because the concepts of punishment and reward can only be realized once all actions have concluded. Therefore, the Day of Recompense is contingent upon the completion of human actions, necessitating the eventual end of the material world.

Contemplating this discussion can strengthen an individual's belief in the Day of Judgement, encouraging them to correctly utilize the blessings they have been granted as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will result in

tranquillity and success in both this life and the afterlife. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

Allah, the Exalted, has now revealed the final divine revelation which guides people to peace of mind on an individual and societal level. Chapter 6 Al An’am, verse 155:

“And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it…”

But as indicated by this verse, people will find peace of mind in both worlds only when they actively follow the teachings of the Holy Quran. Simply reciting it in a language they do not understand is not sufficient. Just like a map can only help someone reach their destination if they take action, the Holy Quran will only bring peace of mind in both worlds when its teachings are understood and applied. Sadly, many Muslims who regularly recite the Holy Quran miss out on inner peace because they fail to understand and implement its teachings. By following its guidance, they will correctly use the blessings they have been granted. This will help them achieve a balanced mental and physical state, allowing them to properly position everything and everyone in their life while getting ready for their accountability on the Day of

Judgement. This will thus result in peace of mind in both worlds. Chapter 6 Al An’am, verse 155:

“…and fear Allah that you may receive mercy.”

On the other hand, those who ignore its teachings will misuse the blessings they have been granted, leading to stress and difficulties in both this life and the next. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

As the final divine code of conduct which leads to peace of mind on an individual and societal level has been revealed, people are left with no excuses if they choose to ignore it. Chapter 6 Al An’am, verses 156-157:

“[We revealed it] lest you say, "The Scripture was only sent down to two groups before us, but we were of their study unaware. Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy…”

Now that the final evidence and guidance has been delivered, people will face the consequences if they choose to ignore them. In this world, ignoring the Islamic code of conduct will cause them to misuse the blessings they have been granted. Consequently, they will experience instability both mentally and physically, they will misplace everything and everyone within their life and they will fail to prepare for their accountability on the Day of Judgement. This will result in stress, obstacles, and challenges in both worlds, even though they may possess some material comforts. In addition, their behaviour will prevent them from fulfilling the rights of Allah, the Exalted, and people, which will lead to the spread of injustice and corruption within society. Chapter 6 Al An'am, verse 157:

"…Then who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away."

It is important to note that Allah, the Exalted, has guaranteed punishment for those who ignore Islamic teachings, not just to those who deny it. Therefore, muslims must support their verbal declaration of faith with actions in order to avoid this outcome. In fact, the muslim who behaves in this manner is in great danger of losing their faith. Recognizing that faith resembles a plant is crucial; it requires nourishment through acts of obedience to flourish. Just as a plant deprived of essential elements like sunlight will die, a person's faith can also fade and die without the sustenance of obedience.

Allah, the Exalted, then warns against procrastination whereby one falsely believes they will practically act on Islamic teachings at a later date. Since a person's time on earth is uncertain, it is essential for every Muslim to make the most of every chance and resource they have been given, ensuring they gain peace of mind from it in both worlds. They should not postpone learning, comprehending, and applying Islamic teachings for a later time, as they might not live to see the future. Such delays will only lead to the misuse of the blessings they possess, resulting in stress, challenges, and problems in both lives. Chapter 6 Al An'am, verse 158:

"Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord?..."

If one fails to make use of the time and resources they have been granted correctly, then they will be left empty handed of good and full of regrets when they reach the point of no return, such as their death. And unlike in this world, they will not be granted any second chances either. Chapter 6 Al An'am, verse 158:

"…The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting.""

The signs of Allah, the Exalted, refer to the major events before Judgement Day, such as the coming of the Anti-Christ, the return of the Holy Prophet Eesa, peace be upon him, and the rising of the Sun from the west. As these are undeniable proofs of Islam, the one who witnesses them will not benefit from accepting faith at that time nor will they benefit from faith if they had not acted on Islamic teachings before the coming of these major signs. This is because some of the major unseen things have become apparent to them. Belief in the unseen, which includes things beyond what one can sense, is an essential aspect of faith. Faith in things that one can perceive with their five senses lacks the same significance as believing in what cannot be sensed, even if there are signs that show it exists. This is why Allah, the Exalted, will not accept the faith of those who affirm His Oneness on Judgement Day, as they have seen the unseen, like Hell, Paradise, and the Angels.

After warning people against procrastinating from learning and acting on Islamic teachings, Allah, the Exalted, then warns muslims against another source of misguidance: falling into disunity. Chapter 6 Al An'am, verse 159:

"Indeed, those who have divided their religion and become sects - you, [i.e. Prophet Muhammad, peace and blessings be upon him], are not [associated] with them in anything…"

Disunity within religion occurs when people desire leadership and the things associated with it, such as wealth and social influence. As a result, scholars

will intentionally misinterpret divine teachings in order to create their own group, which they can lead. This disunity causes the ignorant followers to dislike and hate each other thereby preventing them from fulfilling the rights of each other as outlined in Islamic teachings. As a result, corruption and injustice spreads within the society. In addition, as divine teachings are intentionally misinterpreted by misguided scholars, their blind followers will misuse the blessings they have been granted. As a result, they will face instability in both their mental and physical states, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. This will lead to stress, trouble, and difficulties in both worlds, even if they enjoy some worldly luxuries.

Scholars who act in this way will discover that any possessions gained through these methods will eventually lead to stress, difficulty, and sadness in both this life and the next. The Holy Prophet Muhammad, peace and blessings be upon him, has indeed warned about Hell in a Hadith found in Sunan Ibn Majah, number 253. Additionally, those who misguide others by misinterpreting Islamic teachings will find their sins increase with every follower of their incorrect interpretations, as cautioned in a Hadith from Jami At Tirmidhi, number 2674. Chapter 6 Al An’am, verse 159:

“…Their affair is only [left] to Allah; then He will inform them about what they used to do.”

A Muslim should always avoid blindly following others to protect themselves from being misled. Blindly following others, even in Islam, has been criticized as individuals should not behave like sheep. Instead, they should use the

common sense and intellect they possess to evaluate the advice of others before deciding whether to accept or reject it. In both worldly and religious matters, one must seek knowledge and make decisions based on that knowledge and evidence rather than following others blindly. This will ensure they make the right decisions in life. Regarding Islam, one should strive to learn and apply the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to distinguish between correct and incorrect guidance from others. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

One must therefore avoid intentionally misinterpreting divine teachings for the sake of leadership nor should one blindly follow others and instead learn and act on Islamic teachings in order to choose the correct path in life. One must constantly remember their accountability on the Day of Judgement in order to avoid adopting the wrong attitude. Chapter 6 Al An’am, verses 159-160:

“…Their affair is only [left] to Allah; then He will inform them about what they used to do. Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.”

Even though, out of His infinite mercy, Allah, the Exalted, multiplies good deeds, none the less, one must note from verse 160, that people will only benefit from their good deeds when they bring them safely to Judgement Day. Therefore, simply doing a good deed is not good enough. One must protect the good deed from the things which can destroy them to ensure they take it with them to Judgement Day. In order to protect one's good deeds they must learn and act on Islamic teachings in order to avoid the things which can destroy their good deeds. For example, reminding people of the favors one has done for them leads to the destruction of their good deeds. Chapter 2 Al Baqarah, verse 264:

"O you who have believed, do not invalidate your charities with reminders or injury…"

Similarly, one must show patience when facing difficulties from the very onset of the calamity and remain patient until they leave this world in order to obtain reward for their patience in the hereafter.

Chapter 6 Al An'am, verse 160:

"…Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed

will not be recompensed except the like thereof; and they will not be wronged."

In addition, out of His infinite mercy, Allah, the Exalted, has made it clear that every sin will be recompensated according to its value and will not be multiplied like the reward for good deeds. An additional mercy is that Allah, the Exalted, makes it clear that a person will only be recompensated for a sin they have committed when they bring that sin to Judgement Day. This means that if one erases the sin in this world before reaching the hereafter, they will not be recompensated for it. Erasing minor sins can be achieved through avoiding major sins and performing good deeds. Chapter 4 An Nisa, verse 31:

"If you avoid the major sins which you are forbidden, We will remove from you your lesser sins…"

But major sins can only be erased through sincere repentance. True repentance involves experiencing regret, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, as long as it does not lead to further complications. An individual must sincerely commit to avoiding the same or similar sins and make amends for any rights that have been violated in relation to Allah, the Exalted, and others. They should continually adhere to the obedience of Allah, the Exalted, by appropriately using the blessings He has granted them in accordance with Islamic teachings.

In order for one to perform good deeds and safely take them to the hereafter and avoid the sins that can destroy them, one must follow the Islamic code of conduct. Chapter 6 Al An'am, verse 161:

"Say, "Indeed, my Lord has guided me to a straight path - a correct religion…""

This will help them achieve a balanced mental and physical state, allowing them to efficiently manage all areas of their life as they get ready for their accountability on the Day of Judgement. As a result, this will foster peace in both worlds. In addition, this attitude will ensure one fulfils the rights of Allah, the Exalted, and people, which will lead to the spread of justice and peace within society.

This divine guidance has always been the same throughout the generations and was the same divine guidance granted to the ancestor of the non-muslims of Mecca and the people of the book living in Medina, the Holy Prophet Ibrahim, peace be upon him. Chapter 6 Al An'am, verse 161:

"Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah.""

Allah, the Exalted, condemned the non-Muslims of Mecca and the people of the Book in Medina, who took great pride in being descendants of the Holy Prophet Ibrahim, peace and blessings be upon him, and asserted that they upheld his legacy, despite having deviated from his teachings. By rejecting the clear truth of Islam, they became unworthy of carrying the legacy of the Holy Prophet Ibrahim, peace be upon him. This legacy would instead be passed on to those who truly followed his path, specifically the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. If the non-Muslim Arabs and the people of the book continued in their disobedience, they would not gain any benefit from the legacy of the Holy Prophet Ibrahim, peace be upon him, either in this life or the next. Chapter 3 Alee Imran, verse 68:

"*Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet [i.e. Prophet Muhammad, peace and blessings be upon him] and those who believe…"*

Muslims should steer clear of imitating the people of the book and the non-Muslims of Arabia who did not honor the legacy of the Holy Prophet Ibrahim, peace be upon him. Instead, they must uphold his legacy by studying and applying Islamic teachings. This will help them follow his path by properly utilizing the blessings they have received. This will ensure they achieve a balanced mental and physical state, appropriately positioning everything and everyone in their lives while getting ready for their accountability on the Day of Judgement.

Chapter 6 Al An’am, verse 161:

“Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth…””

Inclining to the truth means recognizing and following the reality that true peace of mind in both worlds comes from obeying Allah, the Exalted, as He alone possesses the knowledge to achieve this outcome.

Furthermore, associating partners with Allah, the Exalted, means obeying things that lead to the disobedience of Allah, the Exalted, like social media, fashion, and culture. These influences will lead one to misusing the blessings they have received. Consequently, they will experience mental and physical imbalance, misplace their priorities and relationships, and be unprepared for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both this life and the next, regardless of any material comforts they may enjoy. Chapter 6 Al An’am, verse 161:

“Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah.”"

One must therefore ensure they implement Islamic teachings in every situation, whether worldly or religious, by correctly using the blessings they have been granted to ensure they obtain peace of mind in both worlds. Chapter 6 Al An'am, verse 162:

"Say, "Indeed, my prayer, my rites, my living and my dying are for Allah, Lord of the worlds.""

The foundation of achieving this is adopting the right intention in all of one's actions. One must only act in order to please Allah, the Exalted. The one who acts for any other reason will not obtain reward from Him. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. A positive sign of a good intention is that one does not expect nor hope for any gratitude or recompense from people.

Chapter 6 Al An'am, verse 162:

"Say, "Indeed, my prayer…""

The establishment of obligatory prayers is highlighted as it is a key aspect of actions in Islam. All other actions in Islam are centered around the obligatory prayers. Establishing the obligatory prayers means fulfilling their full

requirements, such as performing them on time. The importance of these prayers is often stressed in the Holy Quran, as they are a crucial expression of faith in Allah, the Exalted. Additionally, the five daily obligatory prayers act as a constant reminder of the Day of Judgement, aiding individuals in their preparation for it, with each part of the prayer symbolically connected to Judgement Day. Standing during prayer symbolizes how one will stand before Allah, the Exalted, on that Great Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

Bowing is a powerful reminder of the many people who will be criticized on Judgement Day for not submitting to Allah, the Exalted, during their lives. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique highlights the failure to completely submit to the will of Allah, the Exalted, in all aspects of life. The act of prostration during prayer reminds every one of the call to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not fully submit to Him during their time on Earth, which means obeying His commands in every part of life, will be unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Kneeling during prayer is a powerful reminder of how one will kneel before Allah, the Exalted, on the Day of Judgement, anxious about their final fate. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Those who concentrate on these aspects while praying will carry out their prayers properly, thus guaranteeing their genuine submission to Allah, the Exalted, during the breaks between prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2618, that the obligatory prayers serve as a distinction between belief and disbelief. Those who neglect their prayer duties should be cautious about leaving this world without their faith. It is important to realize that faith is similar to a plant that requires proper nurturing through obedient actions to thrive. Just as a plant lacking vital elements like sunlight will ultimately fade and die, a person's faith can also diminish and vanish without the support of obedient deeds.

Chapter 6 Al An'am, verse 162:

"Say, "Indeed, my prayer, my rites…""

The rites includes the code of conduct one follows in this world. In order to achieve peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, one must implement the Islamic code of conduct at all times. In addition, implementing the Islamic code of conduct will ensure one fulfills the rights of Allah, the Exalted, and people thereby causing the spread of justice and peace within society. Following man-made codes of conduct will never lead to these outcomes due to deficiency in knowledge, experience, foresight and due to biases. Therefore, a person should accept and adhere to Islamic teachings for their own sake, even if it contradicts their personal desires. They should behave like a wise patient who complies with their doctor's

medical recommendations, recognizing that it serves their best interests, even when confronted with unpalatable treatments and a rigid diet. Just as this wise patient will achieve optimal mental and physical health, so will the individual who embraces and practices Islamic teachings.

Therefore, implementing the Islamic code of conduct will ensure one lives correctly so that they achieve peace of mind. Chapter 6 Al An’am, verse 162:

“Say, "Indeed, my prayer, my rites, my living and my dying are for Allah, Lord of the worlds.””

Furthermore, this verse shows that a person's death will mirror how they lived in this world. This idea is emphasized in a Hadith found in Sahih Muslim, number 7232. It indicates that those who die in the obedience of Allah, the Exalted, will be raised and presented to Him in a state of obedience on the Day of Judgement. On the other hand, those who have disobeyed Allah, the Exalted, by misusing the blessings He granted them, will be raised and returned to Him in a state of disobedience. It is clear, without needing scholarly analysis, what the result for a person will be on Judgement Day, based on this understanding.

Living according to the Islamic code of conduct will ensure one obeys Allah, the Exalted, correctly and never obeys other things in His disobedience, such

as society, social media, fashion and culture. Chapter 6 Al An’am, verses 162-163:

“…my living and my dying are for Allah, Lord of the worlds. No partner has He…”

Other things, such as society, social media, fashion and culture are naturally fickle, making it impossible to satisfy them. Since individual desires vary widely, pleasing one person often leads to upsetting another. Thus, those who seek to please others by disobeying Allah, the Exalted, will end up feeling miserable and bitter, as they will fail to satisfy both Allah, the Exalted, and people. Additionally, these things cannot shield them from the punishment of Allah, the Exalted, if they choose to disobey Him in their quest for worldly approval. On the other hand, Allah, the Exalted, is easy to please, and following His commands brings benefits in both worlds. Therefore, those who strive to please Him by properly utilizing the blessings they have been granted according to Islamic teachings will find peace of mind and will be safeguarded by Allah, the Exalted, from the adverse effects of society, even if this protection is not immediately apparent. Chapter 6 Al An’am, verse 163:

“…And this I have been commanded…”

The duty of a muslim is to also represent Islam correctly to the outside world. This is only possible to do when they lead by example by showing the correct

teachings of Islam in their character, not just their words. Chapter 6 Al An’am, verse 163:

“…and I am the first [among you] of the Muslims."”

In addition, leading by example is the most important method in encouraging one’s dependents, such as their children, to understand the widespread benefits of implementing the Islamic code of conduct.

After it has been made clear that the only code of conduct which leads to peace of mind on an individual and societal level is the Islamic code of conduct, one must not obey other things in the disobedience of Allah, the Exalted, such as society, social media, fashion and culture. Chapter 6 Al An’am, verse 164:

“Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things?..."”

The one who fails to adopt the right attitude will inevitably misuse the blessings they have been granted. Consequently, they will experience instability both mentally and physically and they will misplace everything and everyone within their life. This will result in stress, obstacles, and challenges,

even though they may possess some material comforts. Chapter 6 Al An'am, verse 164:

"…And every soul earns not [blame] except against itself…"

In addition, if one persists on the wrong attitude by misusing the blessings they have been granted, they will fail to prepare adequately for their accountability on the Day of Judgement. As a result, no excuses will be accepted from them, nor will they be granted a second chance and no other will save them from the consequences of their actions, as every person will face their accountability. Chapter 6 Al An'am, verse 164:

"…And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another…"

One must therefore avoid wishful thinking by assuming they can persist on the disobedience of Allah, the Exalted, and somehow they will be saved from the consequences of their actions, such as through the intercession of a righteous person, such as the Holy Prophet Muhammad, peace and blessings be upon him. Such an attitude is in fact mocking the concept of intercession and could lead to being denied intercession on the Day of Judgement. In fact, those who behave in this way might discover that even the righteous, including the Holy Prophet Muhammad, peace and blessings

be upon him, may testify against them on the Day of Judgement. Chapter 4 An Nisa, verse 41:

“So how [will it be] when We bring from every nation a witness and we bring you, [i.e. Prophet Muhammad, peace and blessings be upon him] against these [people] as a witness?”

And chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to Muslims as they are the only ones who accepted the Holy Quran, as non-Muslims have never accepted it. It is clear, even without deep study, what will happen to the person whom the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on the Day of Judgement.

Therefore, true hope in the mercy of Allah, the Exalted, involves sincerely obeying Him by correctly using the blessings one has been granted according to Islamic teachings and then hoping for His mercy, such as the intercession of the righteous on Judgement Day, such as the Holy Prophet

Muhammad, peace and blessings be upon him. Chapter 6 Al An’am, verse 164:

“…Then to your Lord is your return, and He will inform you concerning that over which you used to differ.”

In this world, people have their different opinions and codes of conduct by which they live. But on Judgement Day, it will made clear that only the Islamic code of conduct was the correct one. Therefore, one must appreciate this truth now so that they pass the test of life in this world. Chapter 6 Al An’am, verse 165:

“And it is He who has made you successors upon the earth and has raised some of you above others in degrees that He may try you through what He has given you…”

The test of life involves whether or not one will correctly use the blessings they have been granted as outlined in Islamic teachings. One must therefore avoid being distracted by the worldly blessings others have been granted and instead concentrate solely on correctly using the blessings they have been granted, knowing they have been granted what is best for them, just like others have been granted what is best for them. They must recognize that peace of mind does not lie in obtaining worldly success, such as wealth and leadership, rather, it solely lies in how one uses the blessings they have

been granted, irrespective of if they have been granted many worldly blessings or a few. The one who fails to recognize this truth will blindly follow others by misplacing their efforts in obtaining worldly success falsely believing peace of mind lies in fulfilling one's worldly ambitions. As a result, they will misuse the blessings they have been granted thereby failing the test of life. Consequently, they will face instability in both their mental and physical states, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and challenges in both worlds, even if they enjoy some worldly luxuries. Chapter 6 Al An'am, verse 165:

"…Indeed, your Lord is swift in penalty…"

Whereas, those who recognize the test of life in this world, will correctly use the blessings they have been granted as outlined in Islamic teachings. This will help them achieve a balanced mental and physical state, allowing them to properly position everything and everyone in their life while getting ready for their accountability on the Day of Judgement. As a result, this behavior will bring peace of mind in both worlds. Chapter 6 Al An'am, verse 165:

"…but indeed, He is Forgiving and Merciful."

This verse also indicates that as long as one is alive, the door of repentance and reformation is always open so that they obtain peace of mind in both

worlds. Genuine repentance requires feeling remorse, asking for forgiveness from Allah, the Exalted, and from those who have been harmed, provided it does not create additional issues. A person must sincerely resolve to refrain from repeating the same or similar offenses and rectify any wrongs done to Allah, the Exalted, and to others. They should consistently obey Allah, the Exalted, by properly utilizing the blessings He has bestowed upon them, in line with Islamic teachings.

To conclude, an individual should embrace and follow Islamic teachings for their own benefit, even if it goes against their personal wishes. They should act like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, even when faced with unpleasant medications and a strict diet. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and follows Islamic teachings. This is because only Allah, the Exalted, possesses the knowledge necessary to help a person achieve a balanced mental and physical state and to properly position everything and everyone in their life while preparing adequately for their accountability on the Day of Judgement. Chapter 6 Al An’am, verse 165:

“And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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